

791.9 30 Roman Cath
79 Autho



John K. Layman
RELIGIO LAICI, &c.



Am certain that I have a Being in this World, and I am equally certain that I did not come into it by my own Choice or Power. It is impossible I could be placed here by Chance, for it is impossible

that Chance could form or create me and such a Number of other Men, varying in Tempers, Faces, Voices, and Turn of Mind, and indowed with so many other Qualifications as are found necessary to distinguish one Person from another, avoid Confusion, and carry on the Business of the World in such an orderly Way, that we find no Person wanting to perform all its necessary Offices, even the meanest; nor any Superfluity of Men who really want Employment, unless it be through their own Faults.

Neither could Chance form such a World as we find ourselves placed in; so admirably contrived with regard to its Situation, so commodiously served by the four Elements, and varied by the Succession of the Seasons, of Spring, Summer, Autumn, and Winter; all contributing, nay all necessary, to the Well-being of the whole, and

A every

every Creature in it, from Man, its chief Inhabitant that we know of, down to the most seemingly insignificant Reptile. Therefore nothing but a Power infinitely superior to any Thing I can conceive, could be the Author of such great Works; and this supreme Power I call God, by which Word I mean that only Being, which never had a Beginning, now exists, and will never have an End: A Being perfectly good, omniscient, omnipotent, omnipresent; and was, is, and will be eternally so.

Now, as I am intirely dependent upon this God, as I owe my Being to him alone, my REASON tells me he demands my grateful Acknowledgments, Praise, and Adoration; and as I am placed here by the Power of his Will, and not of my own, so the End of my Creation must necessarily be to do his Will, and not my own. And it appears plain to me that, when I have left this World, I shall be summoned to give an Account how I have filled that particular Station wherein his Will and Providence has placed me.

My REASON convinces me that this must be so; because God, as he is God, must be all-perfect, and consequently good and just; and as his Distributions in this World have not been equal, my Soul must be immortal to render it capable of his Promises. And there must be an Hereafter, that is, another World, and consequently
Re-

Rewards and Punishments in it, to distinguish those virtuous Men, who have been oppressed, from the Wicked, who have enjoyed the good Things of this Life.

Besides, every Thing I meet with here convinces me that I was not created for this World only, where nothing perfectly satisfies, but every the most refined Enjoyment leaves a Void: And there still remains a Happiness unpossessed, for which God hath given me very strong Desires, and which his Goodness would not have done, had he not intended to gratify them somewhere. The most perfect Enjoyment I know of, or of which any Man's Soul is capable, on this Side the Grave, is the Reflection of having done any good Action; which is saying no more than that it is the Reflection of having done his Will. This proves God to be our ultimate End as well as our Beginning, and this makes it my chiefest Interest to inquire what is his Will.

I never saw God, I never heard his Voice; but I find his Will made plain to me in the Scriptures, which contain such just and reasonable Instructions, by which I may regulate my Conduct, and such a perfect System of Morality, as was never since equalled by our greatest and wisest Theologians and Philosophers: And these appear, even by their own Evidence, to be inspired Writings; that is to say, the Word of God. Tho'

we have still a greater Proof of this, for these sacred Books have been handed down to us in so authentic a Manner, that we can no more question their being the Word of GOD, than we can doubt that the *Æneis* was writ by *Virgil*, or if *Julius Cæsar* writ his own *Commentaries*.

And now I am convinced that there is a GOD, and that the Scriptures were inspired by him, it inevitably follows that, upon their Testimony, I must also believe in JESUS CHRIST. I must believe that he was born of the Virgin *Mary*, that he lived upon Earth for our Instruction and Example, and that he died for our Sins, and ascended into Heaven for our Redemption: And of this I have as strong a Proof, as I have that *William Duke of Normandy* once conquered *England* and reigned over it, or of the Death and Passion of *Julius Cæsar* in the Senate-House at *Rome*; and I must, for the same Reason, believe in all the Mysteries of Faith, which are revealed by the same Authority; for although it is far above my Capacity to comprehend some of them, such as the Unity and Trinity of GOD, and the Incarnation and Death of our Saviour JESUS CHRIST, God and Man at the same Instant of Time, yet I cannot, in Reason, refuse to believe all such as I am certain GOD has revealed.

Neither can it properly be said that this Faith will sometimes contradict my REASON; for it must

must always be REASONABLE to believe every Thing which my REASON tells me GOD has revealed, because he is all Knowing, all Truth, and all Goodness, and it is impossible he can deceive me.

If you take away all Difficulties, you take away and destroy all Faith; for there is no Faith in believing that two and three are equal to five. And who can with any Shadow of Reason complain, that God should require this our Faith in what we are sure are his Revelations, even in such Things as are above our Comprehension, when we consider that this Faith (with its natural Accompaniments, the doing of good Works and avoiding of evil) is, through the Merits of JESUS CHRIST, the Condition upon which we have a most solemn Promise, and consequently a just Title given us to the Reward of eternal Happiness: To that *Crown of Righteousness*, as St. Paul terms it in his 2d Epistle to *Timothy*, Chap. iv. 8.

How great is the Bounty and Goodness of God, that makes the Work of our Salvation so easy! How stupid the Ingratitude of Man, who refuses to accept it!

The believing in, and serving this God, is what I call *Religion*; and I am sorry to see so many in the World essentially differing from each other,
when

when at the same Time I am certain there can be but *one Lord, one Faith, one Baptism, one Fold, and one Shepherd*, for CHRIST left us no more: And till some Person will shew me how to draw two direct Lines from two given Mathematical Points, I can never believe there are two Religions, both of which can guide me directly to the Kingdom of Heaven. How greatly then doth it behove me to labour in the Inquiry, whether that Religion which I profess is that single true one.

I look upon this World as a large extensive Country, through which I must pass before I can arrive at that blessed one, for the Enjoyment of which I was created; and that there are many Paths leading cross it; and as but one only can be direct, where shall I find a sure Guide capable of pointing it out?

GOD hath been so good as to give me one, to wit, my REASON; which though that of no Man can be infallible, yet it is an infallible Guide to *me* to all Intents and Purposes, as far as it regards *myself*; because, if by that I examine with Care, Sincerity, and Impartiality, and attend to what it dictates, God will most certainly, as he is both good and just, accompany my Endeavours with his all-saving Grace, and I shall go on securely and chearfully in the Road to eternal Happiness; because his Justice can never require more of me than to make Use of this Reason in all its Extent,

to inquire which is the true Religion, and afterwards to believe and act as I am *convinced*. No Man can possibly believe otherways, and God never commanded Impossibilities.

This REASON tells me that the only true Religion is that one which was instituted by JESUS CHRIST, and left to his Apostles, (for I am sure he could not leave two) and from them is handed down to us, by a Succession of Pastors, Teachers, and Ministers of his Gospel; and against which Church, or Religion, he has promised the *Gates of Hell shall not prevail*. Matth. xvi. 18.

But it will be objected that the Professors of every different Religion in the World pretend to this, and positively insist upon it that this is theirs; and consequently, though there can be but one true Religion, we shall still be at a Loss where to find it. However, I have a Comfort in this Perplexity, which has always been a very satisfactory one to me, and I think should, in Reason, be so to all Mankind; and thus I answer:

That if (for Example) *John*, after a diligent and impartial Examination (and this is an Affair of no less Consequence than eternal Happiness, or eternal Misery, in the Life to come): If, I say, *John*, without Regard to any temporal Interest, after the most strict Examination, in which he has employed the whole Strength of his Reason,

is

is really and sincerely of Opinion that the Religion called *A*, which he professes, is that which JESUS CHRIST left to his Apostles, then I say that *John* is, to all Intents and Purposes, as far as regards his own Salvation, of the Religion which JESUS CHRIST left to his Apostles, and consequently a Member of the one true Church; and if his Actions correspond, by his Obedience to the Laws of that Faith, it will conduct him to eternal Happiness in the World to come. And I say the same of *Thomas, William, Edward, &c.* in respect of the Religions called *B, C, D*, which they profess, and I call upon *St. Paul, Romans, Chap. ii. 14*, to back this Assertion.

But pray take Notice, that if any Thing is wanting in this Examination which might have been performed; if *John* chuses to profess himself of the Religion *A*, only because he was brought up in it, or because the Practice of it is more agreeable to his Humour, more convenient to his worldly Circumstances, less contradicting to his Appetites, or out of any other temporal Motive; then I say *John* is acting insincerely, nay wickedly, and carries about with him a sham Conscience, which will one Day fly in his Face, and, without a sincere Repentance, must conduct him to eternal Perdition. And I say the same of *Thomas, William, Edward, &c.* regarding the Religions *B, C, D*.

But

But if, to the best of my Capacity, I am diligent and careful in my Examination, and sincere in my Choice, God's Justice (as I said above) cannot condemn me for believing *as I was convinced*. And as this must be reasonable even to Demonstration, I cannot but hold up my Hands in Wonder, when I see any Power upon Earth persecuting a Man for the Profession or Practice of that Religion in which he is sincere.

I know, at the same Time, that the Ministers of almost all Churches will censure this Opinion; for few of them will allow Salvation out of their own; from whence a Man, who had his Religion to chuse, would be apt to conclude, there was no Salvation in any Church at this Time upon the Face of the Earth, as an eminent Judge has lately declared (at least in Effect) by so solemn an Act as his last Will and Testament.

And now having communicated my Thoughts upon the Theory of Religion in general, I hope they may be a Comfort to those who have carefully examined, and think themselves in the Right, and a Help to such who are still in Doubt; for I have chalked out to my Reader a plain and sure Way in which to work out his Salvation, provided he sets about it with a sincere Heart, and will give himself the Trouble of examining, to the best of his Capacity, *which is that Religion which JESUS CHRIST left to his Apostles*.

B

It

But

It is evident from Scripture itself, that these same twelve holy Men taught this same Doctrine or Religion, which they received from JESUS CHRIST, almost over the whole World; and after having miraculously preach'd it in many different Languages, (which it is impossible they could know but by Inspiration or the Gift of Tongues) sealed it with their Blood, leaving Disciples behind them to carry on that great Work, and continue it by their Successors.

Now, when he finds these last begin to differ about the Interpretation of Scriptures, let him consult the Writings of such Authors as lived nearest the Times of the Apostles, (as a wise Man would consult contemporary Authors for the Proof of Facts in any History) for these would be sure to start at and oppose any Innovations or new Doctrines attempted to be introduced into the primitive established Church; and thus he would be enabled to point out the Time, the Place, and the particular Man who first propagated such new Doctrines, not taught by JESUS CHRIST to his Apostles, and consequently not delivered by them to their Successors.

The Practice of Religion is the natural Consequence of the Theory, as good Works are, or at least ought to be, the Consequence of Faith; and I beg Leave to offer my Thoughts upon that Subject.

I am sensible the Task is great ; but if I hit upon any Thing, the Communication of which shall make any one Man a better Parent, a better Master, a better Husband, a better Christian, &c. I shall gain the End for which I write ; and for that Purpose I propose to say something upon the Duties of some particular Stations of Life in which God's Providence has placed us ; and I promise myself that all honest, sensible, well-meaning Men will join in wishing me Success in this great Undertaking ; and I beseech the Author of all Good to give me his Assistance, without which the Attempts of those who are much wiser than I am will be vain : Confiding in this, much more than in my own Abilities, I will venture to begin with the Highest.

Are you an Emperor, a King, a Sovereign Prince ? Your Station is high indeed ; it is greatly conspicuous ; the Eyes of your Subjects are continually upon you ; they observe all your Actions ; you have heavy Duties lying upon you, both to God and them, and if you fail in any single one, they will be sure to know it. They look upon you as God's Vicegerent, placed upon the Throne for your own and their Good ; and if your Crown is hereditary in your Family, you are the more their natural Father, and they your Children ; and consequently you ought to have their Good the more at Heart. As far as you have an undoubted Right over them, they have

the same to be governed, protected, and cherished by you; that is, you have no more Right to tyrannize over them, than they to rebel against you; the Obligation, the Duty, is reciprocal: Therefore if you enter into an unjust Foreign War, how shall I rate your Crime of being the Occasion of the Loss of so many Men's Lives? If, by loading your Subjects with an unreasonable Burden of Taxes, or by any other oppressive Methods of Administration, you drive them into a Civil one, how heinous is your Sin of occasioning so much Confusion in your own Country, of ruining so many of your Subjects? If you do not place the Balance and Sword of Justice in the Hands of such as are capable to administer it impartially to all your People, and if you do not see they do so, how can they be said to be protected by you in those Liberties and Properties to which they were born? If you let foreign Powers invade and distress them; if at home you permit the Strong, the Rich, to oppress the Weak, the Poor, how will you answer for it when called to an Account by the King of Kings, at that last dreadful Day, in which you will find no more Favour than will your meanest Subject, and in which GOD has promised *to reward EVERY MAN according to his Works*, Matth. xvi. 27.— You will then find that, tho' a King, you were not exempted from Obedience to every Law of GOD; that the Observance of every one of his Precepts was more incumbent upon you than on any

any one of your Subjects, in Proportion as your Example had a greater Influence : Have we not always seen, that where a King became an Adulterer, an Oppressor, a debauched licentious Man in any particular Way, how ready his Subjects were to follow his Example.

O ye Emperors, Kings, and Sovereign Princes! Would you shew yourselves shining Examples of Justice, Clemency, Charity, and Chastity; would you banish Vice from your Courts, and make Wisdom, accompanied with Virtue, the sole Recommendation to Honours and Preferments, then would all the World pronounce you really wise, or, however, guided by a wise Council, which is in the Power of every Potentate upon Earth. How happy would you be in reigning over the Hearts of your Subjects! How happy would they be in submitting to your Dominion! Certainly they would always be ready to sacrifice their Lives and Estates, and all that is dear to them, for the Defence of your Crown; and how happy would you be in an eternal one in the Life to come!

The next Degree after the Sovereign, is his Nobility; the Meaning of which Term, differing in different Parts of the World, calls upon me for a short Digression. In *Great-Britain* and *Ireland* we are distinguished by Lords and Commons, or Noblemen and Gentlemen; but in most other Countries there is no such Distinction: All
antient

antient Families, which we call Gentry, are accounted among the Noblesse, and so they were here before the Reign of King *John* or *Henry III.* when two different Houses of Parliament first made the Distinction of Nobleman and Gentleman. Step but into *Germany*, (from whence we derive almost all our Laws and antient Customs) and you will find that every Gentleman takes Place, according as he stands for Antiquity in the Chapter, as it is there called; and if he is there registered as more antient than a Duke, he takes Place of a Duke: Therefore as their Weight and Interest, in this Nation, depends chiefly upon their having greater or less Estates, or more or less Influence in Parliamentary Affairs, or greater or less natural Parts, I will address myself to both under the same Head.

It is beyond all Doubt that we shall one Day be obliged to give an Account of every Talent God has bestowed upon us, and, in Proportion to those Talents, of every Duty attending the Station in which he has placed us.

If you are descended from Ancestors who have made a Figure in their Time by noble Actions, and therefore have been distinguished with Titles or ample Fortunes, your high Birth ought to be a Spur to the imitating of their Virtues. This will be expected from you, by all who know you have had any virtuous deserving Ancestors; and
if

if it is known you never had any such, you can claim no Desert from them; and all I can say is, That if you fill your Station worthily, the Merit is properly your own, and your Birth is not your Shame, as it would be otherwise. When I observe a Man well born, and well educated, yet behaving so as to be really good for nothing in Life, it puts me in Mind of some high-bred Race-Horse properly trained, that runs a Jade, becomes a contemptible Animal, and is seldom afterwards of any Use whatever. And, pray, what must thinking People conclude from such Behaviour? What, but that either your Ancestors have often matched with People of mean Extraction and low Ways of Thinking, or that some wanton Wife of your Family hath taken the Chaplain or Valet de Chambre to her Bed, and so changed the Breed, and, consequently, you are nothing related to the noble Ancestors you boast of. This is not at all improbable, as the World goes; for where is the Wonder that Wives should go astray, when their Husbands shew the Example, by running after every Thing that wears a Petticoat.

But as the Generality of Men have not the Advantage of being well born, I know they will generally argue, that Education, not Birth, occasions that Variety of good or bad Behaviour, which we observe in Men of equal Parts; and it is certain Education operates strongly upon
our

our Tempers; it even alters our very Nature, and our Souls as well as our Bodies acquire Habits.

A noted Coward, tho' forced into the Military Service, hath oftentimes become a courageous Man, a good Soldier, and performed many gallant Actions. A Man of an extravagant, profuse, natural Temper, by marrying a covetous Woman, shall sometimes become remarkably so himself; in short, a virtuous Man shall become a vicious one, and so *vice versa*. Do not tell me these are Dispositions formed by the Organization of the Body; for all the Physicians in *Europe* cannot, by the Art of Medicine, make any Change in these Dispositions and Qualifications, though they can alter all the Juices in the Body: Therefore, I say, the Soul of Man, as well as his Body, can acquire Habits; and if so, why cannot a Father convey them to his Offspring? Doth not the Soul perform a Part in the Act of Generation? Now, if Habits can be acquired and conveyed, is not the Man of an antient Family, by which I mean a Man whose Ancestors have, for many Generations backwards, lived unpractised in any little low Habits of Life, and been placed, by his Fortune and Education, above submitting to such mean Ways of Thinking, as must, of Necessity, become habitual to those who raise Estates, and are the first Beginners or Founders of a Gentleman's Family; is not, I say, this Man so descended,

descended, more likely to be endowed with those virtuous Qualifications which distinguish a Gentleman, than he who is the first of his Name, who was esteemed one? But, perhaps, you will persist in placing all this to the Advantage of Education: However, give me Leave to ask you one plain Question.

Can you, by Education, make a wild Duck so tame, that it will never become wild again, if left to its Liberty? and you shall begin with an Egg, if you please, and hatch it by a House Hen. You must allow this Wildness to be inherited by the Duck from its Ancestors, and perhaps other Qualifications to be inheritable by your Cocks, Dogs, and Horses, &c. and will own with *Horace*,

*Est in Juvencis, est in Equis
Patrum Virtus.*

And yet this Strophe slipp'd from him inadvertently; for, in another Place, he explodes all Advantage of Birth to Man; and why? Because he was of low Extraction himself, and can only say that his Father was *Libertinus*, and consequently once a Slave.

One of the greatest Advantages of having raised an Estate to your Family, is, that it will command a good Education for your Children; and tho' I do not here propose to treat of it at

C

large,

large, I will take this Occasion to speak of it, as it regards them whilst they are young, on which generally depends their being good or bad Men: Therefore how careful ought you to be in chusing such proper Persons to instruct them as are qualified to make them sensible of their Duty to God, to their Neighbour, and to themselves; and not only qualified, but such as will take the proper Methods to fix in their Minds a System of solid Morality, and particularly these two Principles,

Love God above all Things :

And do not that to another you would not have done to you.

Catechisms were made for the Instruction of the first of our Nobility and Gentry, as well as for Servants and People of the lowest Rank : See they are taught both to repeat and understand them : Make them sensible of the Benefits, both general and particular, which they have received, and give God Thanks for them early and late : Convince them that in Gratitude they are bound to obey his Commandments, to glorify his Name, love and adore him as their Creator, Benefactor, and Lord of the Universe, and to love their Neighbours for his Sake.

Be very circumspect in your Choice of such Servants as are to be employed more immediately

ately about their Persons, and never permit them to carry on Familiarities with the rest: Your Postillion, your Stable-Boys, will (from Similitude of Years) more easily gain an Influence over your Sons than your better Servants; therefore provide them such Companions as are something older and wiser than they, who will give them good Example, and teach them to have an Aversion for ignorant, low, bad Company.

Suffer no Servant to come near them that is ever guilty of Lying: Whilst in the Nursery they converse more with them than with you; and as Servants frequently tell Untruths to excuse themselves when found Fault with, they will be apt to follow the like Practice on the like Occasions.

Study to make yourself agreeable to your Children: Make your Presence easy to them, and they will prefer your Company to that of Servants. This is a sure Means to preserve them from learning little low mean Ways of any Kind: And though you will do well in making them know your Authority and obey it, yet be careful not to over-awe them, lest you render that Spirit mean and cowardly, which should be generous and brave.

The best Means I have experienced to make Children sensible of the Vileness of a Lye, is, af-

ter you have detected them in one, to pretend not to believe them the next Time they tell you any Thing you know to be true; and tell them what they say may perhaps be true, or it may not; for as they told you an Untruth upon such an Occasion, how do you know but they are telling you another: This will make them argue with you to prove what they say is true, whilst you stick to your Point, and make them sensible that all they can say goes for nothing, that their Words are of no Use, till they have convinced you that they will never tell a Lye again. This Method will have a much stronger Effect even in their very tender Years, than any corporal Punishment, especially if practised before such Persons as you know they love and esteem.

But above all Things take Care they see no bad Example in yourself.

Children ought to be brought up so as to have a much greater Respect and Esteem for their Parents than for any other Person, and you can't but wish it should be so; yet that very Principle must lead them into an Imitation of your bad as well as your good Actions. Now, to admit your Son to be a Partner in, or Witness of, your Debauches of any Kind, strikes immediately at your Authority, and from that Time it becomes contemptible. See what *Juvenal*, tho' a loose-writing Heathen Poet, says upon that Subject in his 14th *Satire*:

tire: I fear it will give many a Christian Parent Reason to blush.

Be very circumspect in finding out the Genius of every Child, and apply him accordingly. You would not put your Galloping-Horse into Harness, nor your Coach-Horse into Training. If their Capacities are sufficient, let them be taught to understand the Classic Authors; which tho' they contain some loose Expressions, yet will, in the Main, promote honourable Principles, and form their Morals with such persuasive Eloquence, as must have an early, strong, and a good Effect upon their Minds, make them abhor Vice in every Shape, and embrace Virtue with open Arms: Besides, the Purity of the learned Languages (the Knowledge of which is so fine an Accomplishment to Persons of Distinction) can't be attained otherwise.

When farther advanced towards Manhood, their Judgments beginning to ripen, procure proper Masters to instruct them in controversial Learning, to the End they may be always ready to give Reasons for their Faith. To attack, to laugh at, to ridicule Religion, is a favourite Topic among young Men of Fortune; nay, God knows, we have often heard Christianity itself decried in Companies which we might expect should know better; but Christianity has Precepts, and those clash with their Pleasures, which
makes

makes the Man, who does not live like a Christian, endeavour to argue himself into an Opinion that there are no Rewards or Punishments in the other World, and so make a Jest of all revealed Religion in general; yet when I hear a young Man of Parts arguing in that Manner, I always conclude he is *kicking against the Pricks*.

Would not you have your Son qualified to say something, upon such Occasions, in Defence of the Religion he professes? Ought not every Man to be ready to *give a Reason for the Hope that is in him*? 1 Peter iii. 15. You will be sure to take Care that he knows his Sword, and perhaps something of Law, to the End he may defend himself if attack'd; and you are not afraid the one should make him quarrellsome, or the other litigious: And why would not you have him qualified to give solid Reasons for his Faith, and shew, though he is a Christian, that he is neither an Enthusiast nor a Priest-ridden Bigot?

From College, or perhaps from School, without being able to converse in any one foreign Language, at Eighteen or Nineteen, the young Man (if it is proper to call him so) is sent to travel. The End of Travelling I take to be Observation, and I wonder what Observations he is capable of making at that Age: I think both he and those who sent him will become Subjects of Observation, Reflection, and Admiration to the

the thinking Part of the Nations he is sent to visit; and in this solitary Situation, when tired out with hearing nothing he understands, except from his Governor, (perhaps as ignorant as himself) or from other young Men, about his own Age, going on the same foolish Errand, he will be sure to seek out some *English*, *Scots*, or *Irishman* residing in the Countries through which he travels, that he may have an Opportunity of conversing in his native Tongue; and these, Ten to One, are such as he would use with the utmost Contempt in *England*, and probably are used so by all the good Company of the Place; and consequently he will find himself despised, or at least esteemed little better than those with whom he seems to chuse to associate himself.—I shall say nothing of the Qualifications necessary for a Governor, because I think he is not fit to travel who wants one.

But he must be at home again to keep his Birth-Day at One-and-twenty, sign the Accounts of his Minority, and take Possession of his Estate, or to join with his Father in raising Money upon it, and by that Means buy a bitter present Maintenance. What Reasons are here pretended, why two or three of the most material Years in the Education of a young Man of high Station, and great Consequence in his County, must be mispent, lost, thrown away!

Another

Another Reason commonly given for this precipitating of Education, is, that the Youth would stay no longer at School or the University: But is not this owing to your Mismanagement? Did you not, by too great an Allowance of Money, encourage him in his Pleasures more than in his Learning? Did you not endeavour to force his Application to *Greek*, *Latin*, or such other Studies for which he had no Capacity? Whereas, had he been applied to Figures, some Branches of the Mathematics, Experimental Philosophy, History, or Controversy, (with which he might have been more useful to his Country, and made a better Figure in the World, than with a little Classcal Learning only) probably he would have applied seriously and willingly to some of these Sciences. A Man may make his Way thro' the World with Applause, without either *Greek* or *Latin*; for the having only a superficial Knowledge of those Languages will be of little Use, (unless you intend him for an Apothecary) and only serve to expose him in good Company; when perhaps, at the same Time, he has neglected every Thing besides, and can neither write a good Hand, read *English* intelligibly, spell or word a reasonable Letter upon any common Subject, or cast up his Taylor's Bill; and in this Condition he is sent into foreign Countries, to shew there how little he knows of his own. What good Consequence can result from hence? unless that, when he comes to have more Judgment, finding he has
misspent

mispent his Time, it may be a Means of inducing him to travel again in these same Countries where he had exposed himself, and you for sending him thither, where he had made so contemptible a Figure. You had no Occasion to send him to *Rome*, to make him know that the Pope will ride all the Princes in *Europe* if they will permit him; nor to *Paris*, to know that no Prince need be rid by him unless he pleases. He would have found out all that at home, if at Eighteen or Nineteen you had procured him a good Preceptor, who, when his Memory was in its Perfection, would have taught him to read History; and, being at his Elbow to assist his Judgment, made him sensible of all the false Glosses put upon Facts, either thro' the Insincerity or Ignorance of Historians.

But let us suppose a young Nobleman, who, after having gone through his Studies and Academical Exercises with Applause, has been sent to travel at a proper Age, and made good Observations on the Government, Laws, Customs, Trade, Œconomy, and Way of Living of the Nations through which he has passed; has satisfied his Curiosity in seeing the different Climates, and all the Variety of their Produce; has seen Buildings, Libraries, Statues, and Paintings in Perfection; left an honourable Acquaintance behind him; settled a Correspondence with the Knowing-ones; in fine, has learned many Things

D

con-

conducive to his making a Figure in the World, and becoming useful to his own Country. And now, my young Lord, give me Leave to prepare you for the Assaults your Virtue has got to withstand.

Thus qualified, you must be admired by all your Relations, Friends, and Acquaintance; have a Care that Pride (the first Effect of which may make you think yourself independent, and forget that you are still subject to every Law of God and your Country) gets no Footing in your Heart. Remember you are still a Man in the Eyes of Men, and in those of God a vile Sinner, an unprofitable Servant, and incapable, without his Assistance, of doing any good Action.

You will be sure, at your first Appearance in the World, to be beset with a Tribe of Sycophants, who, if they meet with any Encouragement by finding their Attempts agreeable, will approve of all you say or do, whether right or wrong, and even applaud your Vices and natural Imperfections. The Cunning-ones will find out upon what it is you most value yourself, and on that Point will play all their Artillery; and where is the Man who will not bear being flattered upon some particular Subjects? But I beg you will take Notice, that as much as you admit of this Incense, so much you lose of your real Worth,
not

not only in the Eyes of God, but even in those of Men; because, if you seek Occasions to lay yourself open to Flatterers, that will be to own yourself conscious of not deserving the Praise you ask; for no Man will servily beg what he is intitled to by his real Merit.

If you assume to yourself an over-bearing Authority, when in Company with those whose Rank is inferior to yours, and appear in your Conversation to be guided by any Thing but solid Reason, instead of gaining you will lose Authority.

A Gentleman of a very small Income may be descended from Ancestors, who have been Gentlemen as long as yours; may have as exalted a Way of Thinking; may be a Man of as good natural Parts; of as much Honour; have had as good an Education, and improv'd himself as much by it; and are not these sufficient Qualifications to make him Company for the first Nobleman in the Land? Surely, yes; and there is no more Doubt but he will know how to pay a due Respect to your Titles, than that you will know how to distinguish his Merit. Thus, by shewing a Detestation of all Sycophants, and making such Men as these (be they Nobility or Gentry) your intimate Companions, you will live free from that Pride which is the common Root of Evil, and renders the wisest, and otherwise the best, of Men

disagreeable to all this World, and guilty of the Sin of *Lucifer* in the next. *Learn of me, for I am meek and lowly in Heart*, says our Saviour, *Matth.* Chap. xi. 29.

But you will tell me you have been advised to keep up the Dignity of your Quality: Certainly right; but if you attempt to keep it up by a self-sufficient, haughty, arbitrary Behaviour, it will be very weakly supported.

Advance nothing in your Conversation that is unreasonable, unjust, mean, or dishonourable; shew yourself actuated by generous, friendly, virtuous Principles; let your Nobleness appear in all your Actions, and the World (at least the valuable Part of it) will labour to keep up your Dignity, and save you the Trouble of being your own Trumpeter. But if a *mean Heart* (as *Pope* says) *lurks beneath your Star*, Birth, Title, Estate, Pomp, and Equipage, will but make you the more conspicuously contemptible, even in the Eyes of your Inferiors. Keep up your Dignity, but still be *meek and lowly in Heart*.

Let me now endeavour to guard my young Man against a still fiercer Attack, formed by a domestic Enemy against his Virtue, I mean his Chastity; and here I expect the loud Laugh of almost every young Man in *Britain*; nay, perhaps,
of

of many who, being advanced in Years, must know better; but this will be no Subject of Laughter (except to Devils) at that dreadful Day, that terrible Eve of Eternity, when *Whoremongers and Adulterers* GOD will judge, Heb. xiii. 4.— And he will be called upon to answer for every unclean Thought as well as Action, and all that Train of dismal Consequences which, in this World, are the inseparable Attendants of the Sin of Incontinence. Do not tell me it is impossible for a young Man in Health to be chaste; you have Examples of it, both in sacred and profane History, and in such Abundance, that I need not mention Particulars to a learned Reader; but you may blush to be told to take Example from a Brute.

What is more lustful, more rampant than a high-fed Ston'd Horse? Yet we see that as surely as he is quite restrained from Mares, so surely will he stand quietly by them in the same Stable, and ride in their Company, almost in the same Manner as a Gelding: But you give Way to impure Thoughts and Actions, almost from your Childhood, and then (as Passions always grow stronger by not being restrained) you complain that it is impossible for a young Man in Health to live chaste; which is the same Thing as to say, God's Commandments are impossible to be observed by some Men; an Assertion of the Janfenistical Papists, so grossly blasphemous, that I will not take the

the Pains to confute it; but Providence has taken Care to make it poffible, even to Men of the moft vigorous Conftitutions; and I make no Doubt but there are Numbers of good Chriftians who, by the Affiftance of God's powerful Grace, live perfectly continent all their Lives. Had you, or have you not Aunts, Coufins, Sisters, who you believe live fo? Did you never attempt the Chafity of a married or unmarried Woman without Succels? Have you no Acquaintance who have done the fame, and been refused even among the low Rank of People? Yet fome Naturalifts hold that Women's Inclinations are ftronger than ours. *Na*

But you will ask me, Why has Providence given us fuch ftrong Defires, and forbid the Gratification, at leaft out of the married State? I anfwer, That thofe very ftrong mutual Inclinations which the Sexes have to each other, from Man to the moft minute Animal in the Creation, are a Contrivance quite neceffary for the Propagation of the feveral Species; for fuppofe Man had wanted that very ftrong Impulfe you complain of, and that there had been as little natural Inclination, and as much cool Thought neceffary for the Propagation of Children as there is for that of planting Trees, how would our Species have been multiplied as we fee it is at this Day? Would not the World have wanted the greateft Number of its Inhabitants? And, therefore, though God has prohibited Man the promifcuous Ufe of his

Fe-

Female, which he has allowed to Brutes, he has given him Reason (which they want) to restrain and keep him within the Bounds of his Commandments, which are found so reasonable and so absolutely necessary for the general Good, that we see them backed by the Laws of every Country, in some Degree or other, and, in Effect at least, where they are not received, or even known to be his Commandments.

If Concubinage (which was always a different Thing from Whoredom) has been allowed in some Parts of the World, in Times long since past, before we were made Members of the Body of JESUS CHRIST by Virtue of his Incarnation, and washed in Baptism and the Blood of the Lamb, it has been since prohibited in all Christian Nations, because it has been found, by Experience, to be destructive of Order, and greatly detrimental to the Well-being of Mankind in general.

But I will assist you, and put it in the most favourable Light of which it is capable; and suppose you take a poor unhappy Creature from the Common, who has been had by a hundred different Men, and been hacked about till she is glad to go into Keeping. Tho' you have had no Hand in the first great Sin of seducing her, yet still you are acting a Continuance of that Crime, in open Defiance of the Laws both of
 God

GOD and your Country. Besides, you set a bad Example to the World, from which you will probably endeavour to hide that first Part of her Story, lest it should say you are easily pleased, who can take up with the Leavings of a Multitude; and tho' you may have taken all possible Precaution to have her made sound, it is difficult to be sure of it, much more that she will confine herself to you only, who has been accustomed to the promiscuous Embraces of so many Men, some of which, 'tis Odds, she likes better than you. Thus you are in the greatest Danger of suffering in your Health, and perhaps of being rendered incapable of supporting your own Family in an honourable Way. Can your Conscience, can your Prudence, justify this Way of acting?

If you are the first Debaucher of a Girl, you have broke a Link in the Chain of Providence, which can never be pieced again. You have robb'd some sincere Lover of a chaste Mistress, perhaps a Wife; robb'd her of her Honour, the most brilliant Jewel in the Character of Woman; robb'd her of her Station in the World, for no virtuous one will hereafter rank with her; robb'd her of the Peace of her Conscience, which will be always flying in her Face; brought a Disgrace upon her Father, Mother, Brothers, Sisters, and all her Family, who perhaps set as great a Value upon the Honour of it, as you may do upon

upon that of your own; and I much fear she has been prevailed upon to submit to all this Variety of Evil, by the fair Promises of unchangeable Love which you made her, and never meant to keep.

But I will suppose that all Engagements are mutually observed; and this is, at best, supposing a Continuation of a sinful Life, and, if you die in it, of eternal Damnation. Suppose then, I say, you keep your Word and don't abandon her, and she is true to you, then Children will probably be the Consequence, which will heighten the Endearment to that Degree, that it is not impossible but, conscious of her dishonourable sinful Life, she may tease you into Matrimony. If she succeeds, what a miserable Train of bad Consequences must follow? Yourself, your Family, disgraced for ever; nay, probably, such a Chain of Law-Suits about the legitimate Succession to your Estate, as will tear it to Pieces. If she fail in the Attempt, then, at best, you undergo all the Inconvenience of the married State without the chief Advantage, to wit, the Assistance of a Bosom Friend, whose Interest is link'd with yours, and the Enjoyment of a faithful Wife, and, by her Means, of the supporting your Family in an honourable Way; and, if you live to be old, you will wish a thousand Times you had married any one virtuous well-born Woman without any

E

For-

Fortune, whom you had attempted, in vain, to make your Concubine.

But you will tell me that you never made any Promises, neither do you intend to continue this Way of Life, but will, at a proper Time, discharge her and marry, and then so to provide for her, that she shall have a much better Station in the World, than she would, had you never known her.

Now, in the first Place, God may call you to an Account for this Behaviour in the full Bloom and Vigour of Youth; and pray tell me which Way can you know how well she would have married if you had not debauched her? She had Charms in your Eyes, why not in those of another? You may, however, be very certain that the Husband you provide for her will never esteem her a virtuous Woman; and may not you be tempted again to seek the Company of one who was once so dear to you? And may not she, moved by false Notions of Gratitude, admit of it? Look about you among such of your Acquaintance who have kept a Woman they like for any considerable Time, and observe with what Difficulty they parted, especially where there were Children. Don't we see them oftentimes bearing, from a low-born, termagant, haughty, extravagant Mistress, what no Body would bear in a Wife?

Whore-

Whoredom, or *casual Fruition unenjoyed*, as *Milton* properly terms it, is a declaring War against the Virtue of the whole unmarried Female Sex; and it is not impossible but you may here sometimes be the first Seducer, and therefore answerable for all the bad Consequences of being so. Now, for a reasonable Creature to run like a Dog, a Goat, a Bull, after every Woman that comes in his Way, is to put himself upon a Footing with those Animals, and tho' he generally makes his Boasts of these Feats, he is outdone by every little Cock Sparrow. Leave these Brute Animals to be directed by their Instinct; leave them to the Enjoyment of all those Satisfaction this World affords their State, they have no Hopes in another to come; in so doing they neither offend God nor the Laws of their Country; they have no Venereal Distempers to fear: But Providence has so ordered it, that if you take this Method of gratifying your Passions, you are very sure, one Time or other, to suffer in your Constitution most severely. What a Number of antient, noble, opulent Families, who have survived Fevers, Small-Pox, Wars, and a thousand Dangers, has this destroy'd! And this is the Reason you will probably afterwards give, for changing this Pursuit into that of other Men's Wives.

But, Oh! what a wide Difference between the Sins of Incontinence before-mentioned, and that of Adultery!

The greatest of Injuries one Man can do another, is to take away his Life, his Reputation, his Estate. I will not say that every Man would rather lose these than have his Bed injured, but I am sure Millions of Men will risque them all three in Revenge of the least Insult of this Kind; so little can a Husband bear to have this dear Property invaded. Therefore the *Jewish* Law, which ordered Pecuniary Satisfaction for other Wrongs, made this Death; and even this is not adequate.

The landed Estates of most Persons of Distinction are generally under Settlements; now, suppose (as I fear has often been the Case) the Adulterer's Child inherits yours, what can make you or the next lawful Heir any Satisfaction at all?

But I will suppose the Wife's Children are the Husband's, that she takes in no Passengers till the Ship is freighted, and that you use all possible Precaution to hide your Sin; you can't hide it from the all-seeing Eye of Almighty God; you can't stifle it even in your own Conscience, which will always be upbraiding you with the Injustice; and I will venture to assert that no such unlawful Commerce was ever carried on but the World suspected it; and if the Husband does so, with what an Inundation of tormenting Jealousies do you overwhelm him? What Happiness can he expect in a Wife whose Affections are alienated,

enated, a faithless Woman, a foul Adulterers? What violent Passions of Revenge do you excite against yourself and her? Eternal Enmities, Poisons, and bloody Murders have frequently been the dire Effects of this Sin from the earliest of Time,

*Nam fuit ante Helenam MULIER teterrima Belli
Belli Causa.*

Add to this the little, cunning, deceitful Measures you must take to forward these evil Designs. You will be sure to cultivate a treacherous Acquaintance, if not Friendship, with the Husband, and, shelter'd under his hospitable Roof, at the very Time you are making Professions of Friendship, be contriving how to do him the greatest of Injuries. Can any Thing be more flagitiously unjust? Can any Thing make you appear more mean, more ungrateful, more contemptible, in the Eyes of thinking reasonable Men? And what a Figure you make in the Sight of God, I leave yourself to imagine.

Besides, what a terrifying Example do you set to the young Men of the Age? How many of our once antient worthy Families are no more, not having dared to marry, from the Apprehensions of Cuckoldom? And though, I thank God, there are, and I don't doubt will be as long as the World shall last, many virtuous Women, yet I wish there were a Law to make Adultery
Death

Death to the Wife, where any Estate is settled upon her or her Children; and a Fine upon the Man, at least equal to the Fortunes of all the injured Persons, younger Children. This would come nearer Satisfaction than what is given by our Laws in Being; and as no Prospect appears that Religion and Education (as at present practised) will have the Effect, I do not see any other Method left of reforming the World: And this would not touch the low People, who would probably be the chief Offenders.

But quitting this Digression, let me add some still farther terrible Consequences of the Sin of Incontinence in general.

Though a Man has abandoned himself to the Practice of it, so far as even to boast of, and make it his open Profession, yet he does not care to believe himself in the broad Way to eternal Damnation, neither does he chuse that the World should think so; therefore, resolving not to quit his sinful Pleasures, he beats about to find Reasons to excuse his Guilt. Now, as the Precepts of revealed Religion are Point-blank against him, he will be sure, in the first Place, to fall foul upon that; nay, probably, as he grows more hardened in his Wickedness, and more abandoned to his Foolishness, will make no Scruple of denying JESUS CHRIST, who denies him the Pleasures
he

he is resolv'd to pursue ; and thus, perhaps, at last *the Fool says in his Heart there is no G O D*, Psalm xiv. 1. Did you ever know a Man who gave himself intirely up to the Lusts of the Flesh, who was not a Deist, or affected to appear so ? Did you ever know a profess'd Deist who did not give himself intirely up to his Lusts ? And if such a Man happens to be a good Scholar, and a Man of Parts and Address, what an Apostle has the Devil among the young Men of his Acquaintance ?

The greatest Good Man has received from God, since the Creation, was his Redemption by JESUS CHRIST ; consequently that is the greatest Evil which stands the most opposite to this greatest Good. What an Author of Evil then is that Man, who labours to frustrate this Work of Redemption, and send those Souls head-long to eternal Perdition, which have been redeemed by the Blood of JESUS ? You have been contriving for Weeks, Months, perhaps Years, to seduce a poor Servant-Maid, or an innocent Country Girl, from the Paths of Virtue to Vice, Shame, and Ruin. Is not this the Practice of the Devil, whose Business you are doing all this While ? And you may depend upon it, if you do not sincerely repent, will one Day pay you your Wages.

But you say you do not this to damn her Soul, but only to please your own Appetite ; yet as
you

you know it will probably have that Effect, you must and will stand guilty in the Eyes of that just Judge who knows your Heart, and will, at last, make you know, that you have all this Time been usurping upon the Prerogative of the Tempter of Mankind.

Youth of both Sexes are, by Nature, shame-faced and backward in Lewdness: What has he to answer for who is the first Seducer? *Wo be to the Man who offends one of these little Ones,* Luke xvii. 2. But when the Lusts of the Flesh have once made a perfect Conquest of us, they hurry us even beyond Nature; and not content with what that prompts, we whet our Appetites and grow ingenious in our Lusts; but this hints at a Crime of so black a Dye, it shall stain none of my Paper, I will leave it to the Flames of *Sodom and Gomorrah*.

And now, my young Man, give me your Attention, whilst I offer such Remedies against the Sin of Incontinence in general, as I hope may be your Preservation.

St. Matthew says, *That he who looks upon a Woman to lust after her hath committed Adultery with her already in his Heart,* Matth. v. 28.—And if an Evangelist had not writ it, every thinking Man would believe it to be a true Assertion; and surely this same Sentence, or however the Sense
of

of it, must occur to every Stander-by, who observes a Man looking upon a Woman in the Manner at this Time practised. Can't you look upon a handsome Woman without eating her with your Eyes, without lusting after her? Do you practice this upon every fine Estate, Horse, or House that you see? Do you covet every Thing you approve, and from that Moment resolve to use all indirect and unjust Means to deprive the lawful Possessor of his Property? Would not you abhor the Man who should do this?

*Quid rides? mutato Nomine, de te
Fabula narratur.*

Let me, therefore, conjure you to beware of these Temptations, and resist their first Assault. If you let them get the least Footing, they will advance fast upon you, it is an easy Passage from the Eyes to the Heart; you may call up your Reason, and look most other Temptations in the Face, but Flight is the surest Method to conquer these; and therefore the wise Archbishop of *Cambray* makes *Mentor* throw *Telemachus* from a steep Rock into the Sea, as the surest Method by which to break off, when he found him in Danger of yielding to an Attempt made upon his Chastity.

No Doubt his Invention could have kept him a longer Time in the Island, made him take a formal Leave, returning Thanks to *Calipso* for her

F

hof-

hospitable Reception and Preservation from Shipwreck, and still kept him virtuous; for it is certain God will give us his Grace, that is, will add sufficient Strength to our Endeavours to conquer these and all other Temptations, provided we ask it in a proper Manner; but these, to the Sin of Incontinence, are never to be dallied with; and if, whilst you are putting yourself into the immediate Danger of this Sin, you ask his Grace to secure you from it, what Title have you to expect it, what Reason to hope it?

You keep a Woman, and, when at Church on *Sunday*, you ask God to give you his Grace to preserve you from the Sin of Fornication: This is beginning at the wrong End; this is tempting, this is mocking God Almighty; this is the Height of Presumption. You should begin with asking his Grace to make a sincere Resolution to turn her off, and never to see her more; make that Resolution with all the Power of that Free-will which God has given you; do not trust to yourself, but commission some discreet experienced Friend to discharge her, and thus leap off the Rock with *Telemachus*.

He who puts himself into the Occasion of Temptation, and he who avoids it, act upon a very different Footing. The first acts the Part of the Devil upon himself, becoming his own Tempter, and then demands no less than a Miracle

racle to save him. The second asks Help in Dangers he does not seek, but to which his lawful Calling exposes him; and God's Goodness will never desert this Man in the Day of Battle.

Our Life is a Warfare upon Earth. Reason against Passion; Faith (allow me the Expression, tho' not in Strictness) against Reason; the Spirit against the Flesh; in fine, ourselves against ourselves. If you are in Earnest to endeavour to overcome your Passions, you must begin with the Practice of Self-denial in smaller Things. He who won't get the better of his Curiosity, by refusing to be introduced to a handsome young Woman of ill Fame, will scarce afterwards conquer himself so far, as not to make her Visits in private; the Consequence of which may be foreseen with half an Eye. King *David* talks of Sackcloth and Ashes, and St. *Paul* of chastising his Body, and bringing it under Subjection: If you do not chuse literally to follow the Example of the Psalmist or the Apostle, at least comply with such Fasting and Prayer as is appointed by the Church of which you are a Member; and consider, that tho' all particular Forms of Fasting and Prayer (except *Our Father*, &c.) are the Inventions of Men, yet Fasting and Prayer are authorized by God, and particularly recommended as powerful Helps against this Sin; and when you do go to Church, join in the Prayers with such Fervour and Attention as is becoming

} Very like
Stephens

the Service and Dignity of God, to whom they are addressed: For it would not be more criminal totally to absent yourself, than to behave as many do, who attend to every Thing that passes there except the Service; so that one would think they came to Church to bully God in his own House, and shew the Congregation that, though they had abandoned him, they were no Hypocrites.

But tho' you cannot make a thorough Resolution to quit your wicked Ways, yet I advise you to go to Church, where God may touch your Heart by some good moving Sermon, perhaps when you least expect it, convert you from your evil Ways, and move you to take the Advice of *St. Paul*, and marry.

And here I expect another loud Laugh, but not from such old Batchelors of good Estates and antient Families who have no Heir-Male of their Name to inherit their Possessions; not from such Men as the Generality of the World esteem and value for their good Sense; by these, what I have said will be approved and applauded.

But there is a Set of Men who, with a small Stock of Common-place Wit, affect to take all Occasions of endeavouring to bring Matrimony into the utmost Contempt, stiling it a State of Life only fit for Slaves and Men of small Genius.

Do

Do these pretend to settle the Well-being of the World, the Laws of their Country, and Propagation of their Species upon a better Scheme? Pray, who are they? Are they such as you, or any sensible Man, would consult in any other Affair of Importance? Are they such as have settled Characters in the World of being Men of Penetration, sound Judgment, and Discretion? I believe the Reverse. Why then will you divest yourself of the chief Prerogative of Man, which is to judge for himself, and servily submit your Reason to these Sophisters; who, like the Fox that had lost his Tail, having let slip the Time when they might have married and settled properly in the World, would talk others into the same despicable Condition of an old incorrigible Batchelor; who seems to have lived in the World till he has no Business in it, and is consequently thought to take up Ground unprofitably, and stand in the Way of some Nephew or Cousin, who would employ and enjoy it to better Purpose?

And now I have declared myself an Advocate for Matrimony, I hope the Fair Sex will favour me with their Interest in my Cause.

Ladies, to you, with all that warm Respect which is due from our Sex to yours, I beg Leave to apply for a Remedy against this Evil. 'Tis you who have it in your Power effectually to reform the World in this Particular; for if you
gave

gave no Encouragement to our dishonourable Attempts, there could be no lewd Men; and in this you would be sure greatly to find your own Account, as it would give you so much the greater Choice of Husbands. How many old Maids have become such from the Behaviour of one debauched abandoned Woman? To see a few wanton Wives dress out at the young Fellows, and monopolize half a City, ought to raise the Indignation of every virtuous Woman. But because the Fool of a Husband is passive; because such Wives have not been surprized (I won't say in the Arms, but) in Bed with their Gallants, they are countenanced, visited, and conversed with in public and private. Can it be reasonably supposed that those Mothers, who associate with such Wives, deserve a better Character; or who permit, who entrust, who encourage their Daughters to keep such Company? Can it be expected their Daughters will not one Day play the same Game; and is this a likely Means to procure them Husbands?

It is certainly a fine Stroke of Providence that your Sex is formed by Nature more cautious, backward, suspicious, and modest than ours; doubtless, that you might be the better guarded against our Attempts upon your Virtue: And this is certainly the more necessary for you, in Proportion, as, if you do go astray, you risque so much more by it.

Now

Now, to see a Woman lost to all Shame, making Advances to every handsome young Fellow; using or hearkening to every double Entendre, or letting fall any Expressions, tending to encourage our unlawful Desires, is directly opposite to that innate Modesty, which is almost a Distinction of the Sexes, and becomes an unnatural Act.

'Tis true, that as this same Nature has formed us more enterprizing, (for we are always supposed to be the Aggressors) so she prompts you to deck, to dress out, and make yourselves inviting to our honourable Addressees; and, tho' I think few need be put in Mind of it, this is a Duty every unmarried Woman owes to herself: But when once this alluring Behaviour has had its virtuous End, and you have declared your Choice by Marriage, with what Pretence do you continue to practise these engaging Ways upon any Body except your Husbands?

Sure, you do not consider that Female Honour consists in Chastity, as a Man's in Courage.

Now, will I behave upon any Occasion, so as to give Room for my Courage to be called in Question? Will I chuse it shall be the least doubted? Will I not venture my Life, if it were doubted, to clear up the Matter? Have not thousands and ten thousands done so? Yet you Ladies
(after

(after you are married, and can have no honourable Pretence to make Advances to our Sex) find no Difficulty to give yourselves such Airs, as you visibly intend should captivate the Eyes and Hearts of all your Beholders. You endeavour to make Lovers of all the young Fellows who come in your Way; admit Liberties which ought to be reserved to your Husbands; receive Visits from Men of Intrigue at unseasonable Hours; converse with them without Witnesses to your Actions; and, in fine, take an infinite deal of Pains to make the World believe, or at least suspect, that you are not virtuous.

I have often endeavoured to persuade myself that this was not strictly criminal, and only indiscreet, being an Effect of that Desire to make yourselves admired, of which you had acquired a Habit, and was lawful and commendable before Marriage; but, upon stricter Examination, I have generally found myself mistaken; and that the Truth was this: It was Vanity, in respect of the greatest Number of your Admirers; but in the End, turned out criminal to the last Degree, in regard to your real Favourites.

Is this the Behaviour of a Woman, whose Interest should be the same with that of her Husband? Who should be his second self; *Bone of his Bone, and Flesh of his Flesh*, Genesis ii. 23.—
Does

Does this resemble the Virtue even of the Heathen Wives, as described by one of their Poets?

*Dos est magna Parentium
Virtus, est metuens alterius Viri
Certo fœdere Castitas,
Et peccare nefas, aut Pretium est mori.*

The Lovers there for Dowry claim
The Father's Virtue, and the spotless Fame,
Which dares not break the Nuptial Tie,
Polluted Crime! whose Portion is to die.

Francis's Horace, Book iii. Ode 24.

Or does it resemble that noble Description of a Wife given for your Example in *Prov. xxxi. 10.*

I am not conscious, by what I have said, of having deserved the Frowns of the Fair Sex in general; but, however, I am certain I shall meet with no Resentment from the valuable Part of it: Besides, such as think themselves touched, hope the World does not see it, and will not complain, for the Sake of the Characters which they would be thought to deserve; and those whom my Pen has not described (who I hope are by much the greater Number) can have no Reason to be angry. And thus I will quit this Subject, I hope in Peace, with the Females.

But that they may not think themselves forgot or neglected, I must say something of Gaming,

ming, to which I am sorry to say I find them addiſted as well as the Men; and, when carried to Exceſs, becomes a Vice equally pernicious to both.

Gaming ſeems to have taken its Riſe from backing with Wagers our different Opinions, generally about Things which had not yet happened: For Inſtance, that ſuch and ſuch Actions would be attended with ſuch and ſuch Conſequences; or, where any Diſpute aroſe, who excelled others in Running, Wreſtling, Leaping, or any other bodily Exerciſe; and this is certainly a reaſonable Way of laying our Money; for it has Reaſon for its Foundation, and is conſequently to be allowed, provided it is not carried to that Exceſs as greatly to injure, if not ruin, our Fortunes.

Now, when a Man had loſt his Money in Wagers of this Kind, (finding he was out-judged by his Opponent) it is natural enough that he would have Recourſe to Games of meer Chance, where Judgment was quite out of the Queſtion, and try if Fortune would repair his Loſſes.

Thus, perhaps, by beginning to try who ſhould pull the longeſt Straw from a Sheaf of Corn or a thatched Houſe, the Games of Odds or Even, Croſs or Pile, Dice, and all others of mere Chance, took their Riſe, and became a common Practice. But let me aſk, with what Reaſon?

Suppoſe

Suppose you and I meet, having each Five Pounds in our Pockets, can there be any Reason why we should enter into a formal Reference, and submit it to the Arbitration of Chance, whether the whole Ten should be yours or mine? If there is any Country in the World where Gaming is not yet known, surely the Inhabitants would think such a Proposal greatly absurd and shocking: But Custom has got the better of it; this is become a common Practice, and many Men play daily for more than they are worth if their Debts were paid. Now, for a Man of good Estate to sit down to play with such as these, who have nothing but a certain Sum, which they keep rolling in this Way (and such are always the great Promoters of it); with what a Disadvantage does he set out? But you will say, you do not intend to venture Sixpence more than you know your Adversary can pay. Pray, where is the Man, who when he has lost or won as much as he thinks the other is able to pay, that can command his Temper so as to leave off? In the Heat of Play, Hundreds are as soon said as Tens, Thousands as Hundreds, Ten Thousands as Thousands; and thus if you do not command your Temper, you are venturing to lose those Hundreds or Thousands, whilst the other ventures no more than a certain Sum, (for he is worth no more) comparatively small, which he has kept going in that Way, and made a Livelihood of for many Years; and if any Advantage can be taken

in this seemingly fair Play, I will venture to say the common Gamester will have it. Therefore, if you will play for large Sums, it is the greatest of Folly to do so with those who are not as wealthy as yourself, and are accustomed to venture as much Money.

But you will say you never play at Games of mere Chance, but at such only where Art is mix'd with it, and there you are skilful, and always play to Advantage: Many a Man has thought so, and not found out his Mistake till he was ruined; and if really you are sure you have this Superiority, with what Justice can you answer the making Use of it, where great Sums are depending?

If you sit down to Hazard at the Groom-Porter's, and have Seven to Four, you will be oblig'd to lay Two to One; and if you sit down to Picquet with the Advantage, by your better Play, of Five to Four, does not the same Reason hold why you ought to lay that Odds? All the Difference is, in one Case they can be exactly calculated, but not in the other. Therefore, when you play your superior Skill against your Adversary's Ignorance, you are, in Truth, doing an ungenerous, uncharitable, unjust Action, and the offering to do so is as much offering foul Play, as if, in the Case above, when it was Two to One, you offered to lay Five to Four; this you know would make
the

the whole Table stare at you; and I will leave you to your own Conscience, which will one Day stare you in the Face, and urge this Argument better than I can.

So much for Gaming in general, and what is called the fair Way: But what shall I say of the Passions, Furies, Frenzies, Quarrels, and their fatal Consequences, to which the losing Gamester is exposed? What shall I say of such Oaths, Curses, Blasphemies, as I have been Witness of, the Recollection of which strikes me with Horror? What shall I say of cogging and loading of Dice, packing and marking of Cards, false Setting-up, Combinations with Card-Makers, or by Signs with Standers-by, who over-look your Adversary's Hand? What can I say but *O Tempora, O Mores!*

Add to these the terrible Havock which Gaming makes in Numbers of Families. Wives and Daughters, to hide the Shame of their Extravagance from their Husbands and Parents, pay their Play Debts with their Bodies; our Heirs with Interest upon Interest, or Annuities for joint Lives with such as they ought to be ashamed to be coupled with; those who come off best, with cutting down Woods, or Mortgage or Sale of their Estates. And thus fine noble Seats and Manors, which have enabled antient Families to
make

make a Figure in the World for many Generations, pass to Sharpers, Pick-Pockets, Gamesters. What Tortures must this give to the Man who suffers in this Manner, if he thinks at all? How contemptible must he be, if he goes on not thinking about it?

Notwithstanding, I would not be thought to disapprove of all Gaming, I fear some Peoples' most innocent Hours are spent at the Card-Table; it is the playing for such large Sums, and spending so great a Part of their Time in Play, that I find Fault with: I would allow even the grave discreet Matron, who constantly attends Divine Service, to spend as many Hours at Cards as she does at Church, and to risque the losing of as much Money in a Year as her Circumstance would allow her, with Prudence in that Time, to give to the Poor; but to see such Numbers of sensible People of almost all Degrees, who know how to employ themselves much better, spending half the Time at Cards that they live out of their Beds without a Plate or a Glass before them, call aloud for a Reform, and cannot be termed an Amusement, but the Business of the Day.

But the Day being generally thought too short, the Night must be called in to gratify this Appetite; then Wine is sure to be introduced, and flows to the no small Advantage of the unfair Gamester,

Gamester, who then takes his Opportunity, and bites to the Quick ; and this gives me a proper Occasion to say something upon Drunkenness.

Drinking only becomes a Vice by its Excess ; and to trace this up to its Origin will be a Task of some Difficulty, yet I will endeavour to do it from the earliest of Time.

'Tis generally allowed that our first Parents used no Sort of fermented Liquors ; and indeed it does not appear probable that, in their happy State of Innocence, they could have any Occasion. They wanted not Spirituous Liquors for their Comfort, who had no Cares to drive away, and enjoyed every Thing they could desire, except the forbidden Fruit. They knew no Sickness before their Fall ; even Clothes were unnecessary, and they possessed every Convenience of Life with a Peace of Mind which made their State perfectly happy ; but after the Fall, when they were obliged to *earn their Bread by the Sweat of their Brows*, they would find themselves under a Necessity of providing against all the Wants and Inconveniences which we suffer at this Day.

The Grape, we may reasonably suppose, was the natural Produce of that delightful fine Climate of Paradise, and they would probably endeavour to preserve so delicious a Fruit longer than it would hang upon the Vines. Now, if
they

they hoarded them up in Quantities, they would, after some Time, putrify, and consequently a strong Fermentation must arise; then continuing to feed upon them (whilst under that State) they would find the same Effects as we do from Must or new Wine, which would raise their Spirits even to Intoxication, according to the Quantity; and this would naturally give the first Hint to express the Juice, and preserve it in such Vessels as they had for other Uses, and thus become Wine, which in Process of Time would be improved to the like of what we drink at this Day; and thus the Method and Effects of Fermentation once found out, Spirits and strong Liquors of all Kinds, drawn from other Fruits and Grain, where the Grape was not known, would be produced in Abundance, and brought into Use.

If then you will allow me this Supposition, it plainly appears, that no sooner did God permit Cares, Sickness, and Disappointments, and all that Train of Miseries which are the Punishment of the Sin of our first Parents, but he gave us Wine for our Comfort and Relief, and to take a moderate Glass of it in good Company, cheers our Hearts, and pulls off the Veil from many a gloomy Soul, which was before hid in Cares, or behind Formality, and makes Men shine forth to their own Advantage, as well as to that of their Companions.

Who

Who can say that he was ever thoroughly acquainted with a Man in whose Company he had never drank a cheerful Glas? And, for this Reason, I think a Bottle has the best Effect where the greatest Freedom reigns; and therefore I own myself no Enemy to Taverns in a moderate Way, nor am I ashamed to say so; 'tis there where Freedom is seen without any Constraint; 'tis there every Man is equally at home, equally independent, equally Master of the House; and surely Liberty must reside where there is the most Equality, and no Ceremony; and that must be a happy Society where none but the Toast-Master has any Sort of Pre-eminence; in Consequence of which he has some Trouble, yet not the Power of becoming arbitrary. What a Pity it is that this should become vicious; yet so it is, and it becomes a miserable disorderly Meeting when carried to Excess, and is then usually attended with very bad Consequences.

I have often considered whence this frequent Excess proceeds, and am of Opinion it may be thus accounted for. I can't suppose that almost any Man sits down in Company with a formal Design of getting drunk; but as those Hours immediately preceding the critical one of becoming so, are the most agreeable, and give the highest Pleasure, 'tis difficult for any Man to determine at that critical Time which ought to be the con-

H
cluding

cluding Glafs; and yet certainly there is one which ought to be so.

Now suppose five in Company; if every one fills alike, that ought to be last, perhaps, to one or two of them, which needs not be so to the rest; and this is an unanswerable Reason, why the Glafs should never be pressed upon any Man; for you might just as well insist upon your Guests swallowing as much Beef and Pudding as you do, as to drink an equal Quantity.

I have seldom found where the Company was left to do what they pleased, but every Man did what I call the honourable Thing in drinking, that is, filled as much as kept his Spirits rising equally with those of the Company, unless under the Misfortune of having a Constitution which could scarce bear any strong Liquid. Therefore to say which ought to be the last Glafs, is a Point of so much Difficulty, that I believe it will never be settled; and if the grave Theologift tells you 'tis that, when you perceive your Judgment to fail; this is only telling you to judge when your Judgment is gone: But when you perceive several of the Company begin to lose theirs, then, however, I am sure it is Time to call for the Reckoning; for after that they can't be very agreeable Company to you, nor you to them; and your good Example may be a Means to break it up, which

I dare venture to say you will not repent the next Morning.

Horace (tho' esteemed a loose Liver) exhorts to Moderation, when he invites his Friend and Brother Poet to drink a Bottle with him; yet, at the same Time, commends the Pleasures of a cheerful Glass.

*Misce Stultitiam Consiliis brevem,
Dulce est desipere in Loco.*

Which deserves a short Comment. In the first Place, he is so far from patronizing a Debauch, that he calls Drinking, *Stultitiam*, and such a one as ought to be *brevem*, and only a Relaxation from graver Things, *Consiliis*; then adds, that at a proper Time or Place, *Loco*, it hath very agreeable Effects, *Dulce est desipere*.

And here the Heathen Poet advances nothing to his Brother, but what might become the gravest Christian.

But exclusive of the mere sinful Act of Drunkenness, there are other grievous ones attending Excess in Liquor; as the Loss of Time mispent by Sots, tho' never guilty of being quite drunk; the drowning Reason, and the Parts which they might have exerted for the Good of themselves and Families in particular, and their Country and the World in general; the impairing of Health, even

to the shortning of their Days, which is as certainly Self-murder, as if committed by a Pistol, Sword, or Poison. Pray, is Poison not Poison, because it does not take Effect till after Twenty-four Hours? Yes, surely; and it is still Poison, tho' it don't take Effect in less than Twenty-four Years, with this Aggravation, that after being warned by Friends, Distempers, and Physicians, you are all the while persisting in a premeditated evil Action, for which you have nothing to plead in Excuse, but the Importunity of false Friends; for if real ones, they would not solicit you to the Ruin of your Health. As for such who make a Practice of drinking by themselves, I give them up as incorrigible, and think their Sin ought to be ranked with that filthy unsoeable one of *Onan*.

I must not omit another very bad Consequence of Drinking, which chiefly affects such whose Pockets cannot afford it, and who spend in Tippling that Time and Money which ought to be employed in maintaining their Wives and Families; and tho', perhaps, they are never drunk to Excess, yet they are most certainly guilty of a deliberate crying Sin.

For if any provide not for his own, and specially for those of his own House, he hath denied the Faith, and is worse than an Infidel, 1 Tim. v. 8. This leads me to give my Thoughts upon Œconomy, and

and the prudent Management of our Estates. I look upon every Man possessed of a great Landed Estate, as a Kind of a petty Prince, in regard of those who live under him. We have Subjects in this Kingdom whose Incomes exceed those of some foreign Princes, and, if their Lands lay contiguous, their Territories would appear to be of as much Extent, and make as great a Figure in the Maps of *Europe*; and tho' they have not the Power of Life and Death, or to keep Troops in their Pay, &c. yet the Law gives them as much Dominion over their People, as a Man can desire, who would have Riches serve only to the Purpose of making him happy.

Now, in Return, he is under a strict Obligation, both as a Christian, a moral Man, and a good Citizen, of making his Dependents live comfortably and happily under his Patronage. And a prudent Method of doing this, is what I call Management of an Estate.

In this (if you have a large landed one) it is necessary you have Help; and for that Reason you appoint Stewards, and other Agents and Servants, as Princes do Ministers of State, &c. to assist you in such Affairs, to which 'tis impossible you can give all the near Attention necessary. Therefore, it greatly behoves you to make Choice of such as are both just and knowing in your Business; such as will neither oppress
your

your Tenants, permit others to do it, or them to oppress one another, without laying the Matter before you with Impartiality ; and then it is your Duty to hear, consider, determine, and succour the Distressed : And if you lett your Lands so that your Tenants may enjoy a comfortable Livelihood under you, (and that should always be done in Proportion to the Greatness of your Estate, that so you may always have the Satisfaction to command the best Tenants in the Neighbourhood) they will never be averse to come into any reasonable Proposal you shall make for composing their Differences by an amicable Reference.

But if (as is too common a Practice) you trust your Estate to the Management of some Attorney, most of these will, underhand, encourage Differences, in order to procure Business to themselves or Friends, with whom they go Snacks. I can't imagine why Attornies, of all People, should be thought proper Land-Stewards, whose Education has been chiefly at the Desk, attending Counsel or Trials at Law, or procuring Evidence : 'Tis true, they commonly know how to keep a Rental, and are Masters of Figures, as far as required in such Accounts, and so may a Youth be of Sixteen, and write as good a Hand ; nay, a Merchant's Daughter in *Holland* is generally the Book-Keeper, and qualified to do all this : But how should these understand to lett your Land,

to

to see it is not mismanaged; that proper Grounds are kept in Meadow, Pasture, or Tillage; that your Parks, Warrens, Woods, Mines, and Commons are not abused; that Repairs in Building are properly made, and executed without Waste; in fine, how shall they judge which of your Tenants are good, and which are bad Managers, and be qualified to let you into the Knowledge of the true Interest of your several Estates?

If you would be Master of this necessary Science, (and it is a Duty you owe to God who has blessed you with large Possessions, as well as to yourself and your Children) be sure, above all Things, to have an exact Survey of the whole, with a Column giving you the Quality, as well as Quantity, of every Field; that is, its Valuation by the Acre, one Acre with another; as also a short History of the present State or Condition of all your Farm-Houses, Mills, and other Buildings; of your Boundaries, Commons, Woods, Mines, Customs of your Manors, Fishings, Dykes against the Sea or other Inundations; and a particular Table of all Leases held under you, with their most material Covenants, so that, at one View, you may know their Contents. And with this one Book, and a competent Notion of the different Value of Lands in different Places, you may at your leisure Hours, without stirring from home, know how to lett any Farm that falls in; and which of your Tenants has a cheap, and
which

which a dear one; by this you may know what Repairs are probably wanting; where Inclosures may be made to Advantage; where Wood ought to be cut, or if any ought to be planted; and, in fine, you may become (during a Fit of the Gout) so much Master of your own Affairs, as to be able to find out if you are imposed upon; so that nothing but being often upon the Place can improve you; and in all this, you depend upon no Man living.

I have sometimes heard great Men say, they had an Estate of a Thousand a Year in such a Place, but that they never saw it. What Reflection do you think those who heard this Speech would make? Why, just what I do now; that it was a Pity some worthier Gentleman had it not, who would look better after it, and consequently become it better. It would not be a great Fatigue if, once in three Years, you visited every Estate you have of Consequence; it would give you some Interest with your Neighbours; it would be an agreeable Variety to a Man of any Curiosity; a very instructive and satisfactory one to your own Judgment; would whet the Attention of all your Agents, from the Highest to the Lowest; make you know (as is very common) if you was imposed upon in their Charges for making Repairs; and convince the World that you deserved the ample Fortune with which God had blessed you.

If

If you have Livings in your Gift, you ought to fill them with such Ministers as are really capable of preaching the Gospel to their Parishioners, and will give them good Example by their Lives and Conversations; not with a Sycophant, who, after having spent some Years as Domestic Chaplain, and, in flattering you, hath married my Lady's Woman, and therefore succeeded to your Presentation without any other Merit. Pray, consider that the Salvation or Damnation of many Souls will probably depend upon this your Appointment, and consequently you will have them to answer for.

You will probably have it in your Power to prevent Quarrels about Tythes between your Parson and Tenants; and it is equally wrong in you to suffer either to impose upon the other, when you may manage Affairs so as to prevent both.

If the Minister be upon bad Terms with his Parishioners, they will hear him to a great Disadvantage; and a wicked abandoned Set of Tenants, who frequent no Place of Worship, who serve God no where, will never do their Duty to their Lord.

Balance Accounts with your Stewards yearly; and if you are not very knowing yourself, call in the Help of some Man of the Law, or other discreet knowing Person, (I still don't mean an Attorney)

I

torney)

torney) who is qualified to assist you, and whose Character is without Blemish.

As to the Choice of your Stewards, there are generally some Gentlemen of small Fortunes, who are good Managers for themselves, and Men of known Integrity, Experience, and Knowledge in the Managment of Land-Estates, who are near Neighbours to yours, without any interfering; and who would be willing to undertake the Trust; would have your Interest at Heart, and would look after your Affairs, as every Gentleman of a moderate Estate generally does after his own; but then you must, by a Salary suitable to the Trouble, make it worth his while; for my Part I detest the Thought of Perquisites in any Shape, and believe a Gentleman will despise them.

When you have cast up your Rent-Roll, you must not look upon the Sum Total to be *your* annual Income; for much of this must be reserved for other Purposes. First then, deduct all Manner of Taxes and Assessments, Out-Rents, Jointures, Annuities, Moduses, necessary Repairs, Interest-Money, if you are in Debt, with Salaries to all Kinds of Agents; for all these must be discharged before you receive one Farthing from your Estate: Then, and not before, (these Deductions being made) when you have your true annual Income before your Eyes, you are qualified to form your Scheme of Living.

Then

Then allow so much yearly for the Wages of Servants out of Livery, for those in Liveries, Provisions bought for the Kitchen, Cellars, Stables; buying and Repairs of Coaches, Chaises, Horses, Waggon, Carts, and Implements of Husbandry; Expences of your Domain; the Outgoings in regard of your Parks and Gardens; Repairs of your Mansion-Houses and Furniture, Tenants' Houses and Outbuildings, Fire, Washing, Candles, Clothes, Pocket-Money, Hounds, Galloping Horses, Allowances to your Lady and Children, and Chaplain; in Benefactions public and private, to poor Relations or others, as your Charity may suggest; annual Payments, Encouragement to the Propagation of Arts and Sciences, Quit-Rents, &c. and order your House-Steward or Secretary to make Abstracts from your general Account of the Charge of every one of these Articles separately, digested under their proper Heads.

I shall set down nothing for Women and Play, because your whole Estate, be it ever so great, may be insufficient for either; but shall leave them to be placed to that Account, which you must certainly make to God at the last Day, when you will find that, in Truth, you have only been a Steward all this while yourself. *Give an Account of thy Stewardship, Luke xvi. 2.*

Now if you should find, after having carefully made this Estimate, that you out-run your In-

come, it will be a great Satisfaction and Ease to have these Particulars before you; because you have nothing more to do, but to consider in which of them you can retrench with most Convenience; and if you find such and such cost so much yearly, and don't give you a Pleasure or Satisfaction you think equivalent, strike them off; which is a Method of retrieving, infinitely preferable to the putting your Estate out to Nurse, as the World terms it; which, in Reality, is owning you are not capable of taking Care of your own Affairs, and authorizing some vile cast-away Limb of the Law to cut down your Woods, rack your Tenants, let all your Buildings go out of Repair; confine you to so strait an Allowance, that you will not submit to live upon it, or perhaps banish you from your native Country, that he may have a better Opportunity of filling his own Pockets out of your Estate without being observed. Do not these, in some Measure, resemble those common Parish Nurses in Town, who, for a Sum of Money in Hand, take helpless Babes to overlay them?

How much more is it becoming yourself; how much more agreeable to your Family; how much more commendable, honourable, and just is it to live in such a Manner, as to give every Man his own, (which I call the first Principle of Honour) and always pay off as you go; which will make you command the best of every Thing,
and

and at the Market-Price; whilst those who run upon Tick, have nothing but what is both bad of the Kind, and at a high Price.

Nay, I would advise you to live with such good Management as always to have a Sum of Money before-hand, ready against Accidents which can't be foreseen; as to stand or commence a Law Suit, if it can't be avoided; take a *London* or *Bath* Journey, if Business or Want of Health call you or any of your Family; stand the breaking of your Banker or Tenants; rebuild your Mansion-House, if it happens to tumble, or suffer by Fire; purchase any convenient Freehold that shall fall out to be sold in the Manor where you reside; marry a Daughter, when a good Match offers; encourage Arts and Sciences; subscribe towards carrying Schemes into Execution for the Good of the Public; or, in fine, to command a Number of Things, you may desire with great Earnestness, and which you can't compass without a Sum of ready Money.

In order to enjoy this Happiness, (and I don't know that Riches afford a greater) take Care, in your Scheme of Living, to proportion your Expences to something under your Income.

Chuse such chief House Servants as are come of honest Parents, who have long behaved creditably in their Neighbourhood; there is a great deal

deal in good Blood, as well in them, as in your Cocks, Dogs, or Horses: One honest, sensible, discreet chief Servant will take Care there is no Waste, or any Thing wanting to the Credit or Convenience of your Family.

See there is a due Subordination kept up from the highest to the lowest of your Domesticks. Let each know the Duty of his Station. Keep no more than you can employ, either for State or Business; and if you find any of them have too much Time to spare, rather invent something for their Employment; for Idleness is the Mother of Mischief.

Keep such a Table as is suitable to the Number of your Family, your own Circumstances, and the Place where you live; not more elegant than plentiful, *that Lazarus may dine after Dives.*

If your Estate is large, and your Neighbours numerous, 'tis generally convenient to keep a Day; for otherwise it may so happen, that in a Week you will not have one intire to yourself; and this need not prevent you seeing particular Friends upon other Days when you chuse it.

If your Estate is middling, a constant decent Table is abundantly sufficient, such as if two or three Acquaintance drop in, there may appear no Want; and even in small Estates Plenty. Nay, Elegance may be joined with Frugality; a good
discreet

discreet housewifely Wife will contrive this so, as not to make it above your Pocket: No Man of Eight Hundred a-year need be ashamed of being found at Dinner with three good plain Dishes of Meat, well dress'd, and handsomly sent up; and fewer will scarce go thro' such a Gentleman's Family.

If you permit strong Liquors to flow in your House, especially among your lower Servants, I need not tell you that this will make your idle Neighbours haunt you; who will spend those Evenings with them, in which they should be conversing with, and comforting their own Wives and Families; and this will make your own Business go on very heavily.

The Introduction of it is chiefly owing to the making Interest for Members of Parliament; and I will only add, that I wish, for the Good of my Country, that no Bribes were in Practice but these Liquid ones, and upon that Condition I would compound in some Measure for this Inconvenience in the Œconomy of providing for a Family.

I might here properly enough introduce my own Thoughts, in regard of the vast Sums many Persons expend, to bring themselves into Parliament, and of the different Views they have in that Scheme: But as I have carefully avoided declaring myself of any particular Party, I chuse
to

to be very short upon that Subject; and will leave the Extravagance of this Expence to be placed (with that which I hinted before of Women and Play) to the general Account we must all give at the last Day; and I apprehend it will be put much upon the same Footing, unless the real Good of your Country be your Motive.

But to return to the Extravagancies to which most Men of great Estates expose themselves; give me Leave to take Notice, that Relays of Horses upon the Road, to enable you to perform a Journey in a Day or two less, when at the same Time you have no Business which calls for such expensive Expedition, and a great Number of almost useless Horses, Coaches, and Servants at home, lie heavy upon an Estate; yet 'tis reasonable to have them, when they are proper to keep up the Dignity of some Noble Families, and Men of large Possessions; nay, I will allow that thirty or forty Thousand Pounds a-year may be spent with Propriety and Economy; but if the Charge of these exceeds your Income, or will not allow you to relieve the Poor, they then become extravagant Vanities, and consequently foolish in the Eyes of the World, and criminal in those of God.

The World is come to that Excess in these Things, that if a Man has towards two Thousand Pounds a-year, he must immediately set up
his

his Coach and Six, with a suitable Retinue, an elegant Table, and perhaps a Pack of Fox-Hounds, and two or three Running Horses; no Matter where the Shoe pinches, provided it fits handsomely, for you will tell me your Neighbour enjoys all this.

And must not you have a Service of Plate too; a House in *London*, and carry up your Family every Winter? Perhaps too he is one of the Members for your County; must not you be the other? Where will this Extravagance, where will this Ambition end? If you have neither Religion nor Philosophy enough to withstand these Temptations, they will follow you in your Buildings, Plantations, Gardens, Furniture, Pictures, Books, Jewels, Plate, Cloaths, Table, and every other Expence, till, at last reduced, you will be obliged to quit the Place you had made so agreeable to your Taste; and, retiring, hide yourself in some Obscurity, at a Distance from all your Friends and Acquaintance; but your Conscience will accompany you, and God must be answered for this Pride of Heart, which has been the Ruin of yourself, your Wife and Children.

Your Duty to both these is a Point so interesting, that I cannot help giving a few Thoughts upon it, tho' I am sensible I can say little that is quite new: And as much depends upon a proper Choice of a Wife, I will begin there.

K

The

The Propagation of our Species, without Disorder or Confusion, and the mutual Happiness of the Parties engaged, are allowed to be the honourable Ends of Marriage; and would every Couple make these their Motives, I believe we should not see so many unhappy ones: But since Money or Interest have generally become the sole Consideration upon which People engage in this State of Life, methinks they deserve to reap no other Advantage by it; and it often so falls out: For we have Numbers of Examples before our Eyes of very rich Matches which are very unfortunate; and if the Offspring of such do not prove a refractory unsociable Race, we have great Reason to wonder.

But Money, says the Husband, if I should not like my Wife, will enable me to keep a Mistress; and probably the Wife, recollecting her ample Pin-Money, may secretly argue in the same Manner. Now, to say nothing of this deliberate wicked Scheme, she has here greatly the Advantage; for, perhaps, both your Estates may, by this Means, descend to her Children, and not to yours. Thus, in Lieu of establishing a great Fortune in your Family, you have so contrived that it ceases to have a Being, and ends in your own worthy self. You might have continued it with Happiness and Reputation: For God, in his great Providence, has so ordered the World, that of whatever Temper a Man may be, he may find a Wife
suitable

suitable to it, and with a Fortune equal to his Estate; and to make this Union more strict, more happy, and more perfect, he has declared them to be *two in one Flesh*. But tho' this is certainly a true Definition of what ought to be, nay, of what probably would be, if you followed the Dictates of his Grace; yet it ceases to be so, when you break your Nuptial Vows, at least during the Continuation of that great Sin: No Wonder then, that your State from that Time should become unhappy.

The World has so long ago been sensible of this, that even a Heathen Poet, (before St. Paul gave his Precepts and Advice to married Persons) from the Light of his own Reason, could cry out,

*Fœlices ter et amplius,
Quos irrupta tenet copula, nec malis
Divulsus querimoniis,
Supremâ cicius solvet Amor Dei!*

Now, tho' I fear that many Miseries attending married Persons are owing to this Breach of the Marriage Contract, which also probably is the Cause why God withdraws those Graces proper for this State; yet I am sensible many other Things may contribute; as a too arbitrary wilful Temper in the Husband, or an inconsiderate hasty one in the Wife; but the Remedy is near at hand, to a Couple who are well disposed: For

how can any passionate, morose Disposition in the Man be better tempered, than by that Softness and winning Behaviour, so natural to a Woman? And if the Husband is Master of good Sense and honourable Principles, how can the Wife refuse, by her dutiful Behaviour, to pay him all that Deference and Respect, which, for her own Credit, she desires and expects should be given him by all his and her Acquaintance? Nay, probably, he may be a Person endowed with such good Qualities, that were he some distant Relation, and not her Husband, she would ask his Advice in Matters of the greatest Moment.

But it is not from great Things; 'tis not from how the Economy of the House-Keeping should be carried on; not from how a Child should be educated or disposed of; 'tis not usually from Affairs of Consequence that Matrimonial Differences arise, but from very slight ones; and these might be easily prevented or accommodated, tho' there were no great conjugal Fondness, by each Party behaving with that Complaisance and good Breeding towards one another, which they practise towards others, or expect to receive from them, at every Visit they make.

Now, if you are sincere in your Intentions, proposing your Marriage should answer all the Ends for which God ordained it; if you really wish, and would hope with Reason, to enjoy
all

all those Comforts which the conjugal State affords, it will be necessary, in order to make your Choice, that you exert all the Prudence and Circumspection of which you are Master, and call in the Assistance of your best Friends. And here you must give me Leave to descend to some Particulars that may appear trifling; but I am certain will answer the End, if judiciously put in Practice.

In the first Place, a Similitude of Years is quite necessary, so is that of your Tempers and Ways of Thinking; and there are Methods, with the Assistance of Friends, by which you may sift out those of every Woman with whom you have any Thoughts of engaging for Life; but then you must be cautious lest, carried away with outward Appearances, you fall in Love upon your first Acquaintance, and so become deaf to all Remonstrances made by your true Friends.

If you wanted a House, you would not take a Lease of one for Life, because you saw it had a handsome Front; that indeed might tempt you to look farther, but you would not sign and seal, till you were satisfied it had all the Conveniences as well as Beauties necessary to make you happy: And will you make Proposals of Marriage to a Woman, (from which you can't easily recede) only because she is handsome? This would be the more foolish Action; because if you don't
die

die very soon, you are sure that neither Face or Shape can last during the Term of your Lease.

Women are taught early to hide from Men every Thing but their Beauty, and to display that upon all Occasions; and it is grown almost a general Policy in Parents, never to give the Lovers of their Daughters any Opportunity of knowing farther, till every Article, except the last, be agreed upon; and when the Treaty is so far advanced, the Difficulties to break off with Honour become great; but, in Reason, an intimate Acquaintance with their intended Spouse ought to precede every Thing.

As Things are carried on among the great Ones, there is but one Method that I can suggest, by which you can judge of a Woman yourself before you make your Proposals; and that is, if you can contrive to be her Partner in Country-Dances, you may probably prevail with her to sit with you, during some one of them, separate from the Company, so as you may (by introducing what Subject of Discourse you please) try her Capacity and Way of Thinking, in regard of any Thing you chuse to propose: If she has had a good Education, she will think herself obliged in good Manners to entertain her Partner; but if she is silent, and you can get nothing from her but Yes and No, you may conclude that
either

either she is capable of very little Conversation, or that she does not like yours.

But though I say they are instructed to hide every Thing before Men but their Beauty, yet they are quite open to some of their Female Acquaintance, especially the unmarried ones.

Now, if you have ever a fast Friend, who either makes Love himself to one of these, or is near, or hath carried his Point, or who has a Friend in the same Circumstance, in whom he can confide; this is the Man who, by the Help of this Bride or Mistress, can let you into the real Knowledge and true Character of yours.

If this Female Acquaintance be a Woman of any Penetration, and will be friendly and sincere, (as one may suppose every Woman is to her Lover, or one she has lately married) she will with Ease discern whether her Acquaintance, the Lady you have a Design upon, be Mistress of all that good Nature and even Temper necessary to make you an agreeable Companion: If she has Virtue, good Sense, and Discretion sufficient to assist you in bearing the Cares and Burdens of the World; if she be worthy of being your Friend for Life; if she has that Turn for Œconomy which you expect; in fine, if she be that Woman whose Humour is suitable to yours; and I think this last almost includes every Thing;
for

for as God, in his great Providence, has been pleased to order it for the general Good, some Women would make some Men perfectly happy, who would make others as miserable; and I would no more take upon me to recommend a Wife to the Son of my best Friend, who I was not thoroughly acquainted with, than I would undertake to buy him a Pair of Shoes, if I had never observed his Foot.

Thus you see there is no Reason to say, That Happiness in the conjugal State is a mere Lottery; and that as you can be sure of nothing in a Woman but her Fortune, you will take Care to make sure of that, and leave the rest to Chance. I own it is a great Addition to the good Qualities of a Wife, that she brings you Riches, which will enable you, at all Events, to appear happy, at least in the Eyes of the World; but if you really are not so, you have embraced the Shadow in Lieu of the Thing itself.

Besides the Happiness a good Wife affords you in this World, she will probably be the Means of procuring it for you in the next; which seems to be the Meaning of that Passage in *St. Paul*, *The unbelieving Husband is sanctified by the believing Wife*, 1 Cor. vii. 14.—And if you add to the Happiness of a suitable Marriage, that of having hopeful Children, who, becoming your Representatives, continue, as it were, your Life,
Name,

Name, and Acquaintance in your Estate, after you are gone, you have summ'd up almost the whole Happiness this world can afford, and something towards eternal Happiness in the next.

I have often thought that if Children take bad Ways it is owing to the Mismanagement of their Parents; else why should we see all those of some People behave well, all those of others quite the Reverse. I have been a Sportsman, and never had a Dog in my Life but I could break him to his Business, provided I began with him in Time; and tho' I have often found a wide Difference in their natural Tempers and Capacities, yet I think the Parity will hold good; and if there are such froward Dispositions, such innate bad Inclinations in Children, as can't be corrected, I have been so happy, I thank God for it, as not to have had any of them fall to my Share, tho' I have had a competent Number.

The first Thing you are to observe in your Behaviour towards your Children in general, is, that it be perfectly equal, except only in such Cases where apparent superior Merit, not Gifts of Nature, calls for a Distinction; and that this is the Reason for this Difference of Behaviour, must be made appear plain to all the rest.

But having said a good deal of the Education of Children whilst young, I will here confine myself

L

self

self to that of their riper Years; and it is here a Father will find the great Advantage of having married before he was so far advanced in Years, as to have but a small Chance to live to give them a proper Education.

Don't oblige your oldest Son to come and ask you Money every Time he wants it; but rather give him a certain yearly Allowance, not in Money, but turn over to him so many Farms, and some where Repairs will be wanted, that he may know how Money comes in, and that there are Out-goings to be managed in every Estate; and when you see that, upon necessary Occasions, he wants more, be ready to oblige him by a handsome suitable Present. If your Estate is not a large one, it might do well if you turned over such Grounds to him as would supply him with Hay and Grass for his Horses, this would teach him to understand that Branch of Husbandry, and might be an instructive Amusement.

Make your House always easy to him, and he will make it his usual Residence, especially when his Pockets are low; and always shew yourself glad to entertain his Acquaintance, when they are deserving young Men; your Behaviour to them will be a good Lesson to him, for he will judge by that of their real Worth.

Encou-

Encourage him in all Kinds of Field-Sports, they will keep him in the Country, and preserve his Health; and when he comes home tired, he will naturally fall to Reading if he has not Company; and if he has, Want of Sleep will prevent hard Drinking. Do not keep your Rent-Roll a Secret from him, nor the Economy and Method of your Way of Living.

Ask his Opinion upon proper Occasions, and he will ask yours. Behave with great Confidence and Openness to him, and he will do the same to you.

When he is between Five-and-twenty and Thirty, endeavour to persuade him to think of Marriage: And, in the first Place, be exceeding cautious to keep him out of the Danger of making any familiar Acquaintance with Ladies who are related to Madness; no Birth, no Title, no Fortune can be an Equivalent to that terrible Disaster, which is generally the Destruction both of Heirs and Estates. *Quos perdere vult Jupiter prius dementat.* And in his Settlement don't tie his Hands too close, if you find him a prudent Manager, rather leaving him Power to increase his Wife's Jointure or younger Childrens' Fortunes, than constrain him with Obligations; yet still not to leave it in his Power to dismember the Family Estate, by the Consequences of a second

cond Marriage, in Case he has Heirs Male by the first.

Make over to him such an Estate that he may not be tempted to wish your Death, but may enable him to live like his Neighbours, remembering that his Credit reflects a Lustre upon yours; but above all, shew him, by your own Example, that it is not unbecoming a fine Gentleman to profess himself a Christian, to live like one, and go to Church and serve God with Devotion, at least every *Sunday*.

The Education of a Daughter is more the Province of the Mother; and if you become a Widower, your Girls have a very great Loss, and it is quite necessary that you repair it with some discreet Relation, who knows the Female World exceedingly well; for (except in over-grown Estates) I can't be a Friend to second Marriages, whilst there is a Competency of Children by the first; having frequently seen them the Subjects of ill Blood, expensive Law-Suits, and some Times the Ruin of Estates. *St. Paul* advises well, *Art thou loosed from a Wife? seek not a Wife.* 1 Cor. vii. 27.

We all wish our Daughters may be exceeding handsome, little considering that Beauty is often a dangerous Weapon to themselves, if not accompanied with great Discretion; it frequently makes

makes them cultivate nothing besides. Thus, you have an affected vain Creature, who has, from her Childhood, neglected every other Accomplishment, and is really of no Use in Life out of Bed; whereas had she not been handsome, would probably have made herself Mistress of all the good Qualities desirable in a Wife.

When she becomes so, what must protect her Chastity from the Attempts of Numbers of vain young Fellows, who *go about seeking whom they may devour*? Nothing that I know of, but Religion or Pride. You will say, it is strange that two such Opposites as Virtue and Vice should have the same Effects; but as some Physicians prescribe to their Rheumatic Patients to bathe in hot Waters, others in cold, and sometimes both with Success; so a Woman, without the Assistance of the Principles of Religion, (especially if she has good Sense) may be preserved by her Pride, which will not permit her to give up the most brilliant Jewel in the Character of her Sex.

When you give your Daughter in Marriage, don't let the Figure she will make in the World, and your own Credit, be the sole Motives; and be sure it is not where she has an Aversion; for that would be an Action as bad in itself as forcing her to take the Veil in a Popish Nunnery.

Be

Be her Fortune, Birth, and Quality great or small, I insist upon it, she ought to be carefully instructed in all Maxims of Virtue and Honour in general, and all that Female Household Œconomy necessary for the married State: She ought to know what is an elegant, what a frugal Table, and what Kind of a one will suit her Husband's Estate, and keep a Family handsomely of such a Number. Though she is in a Circumstance to have Servants to contrive that for her, yet she ought to know it herself, otherwise how shall she be sensible if she is well or ill served.

I have no Apprehension that she will not be taught to preside at a Tea-Table, to dress, to come gracefully into a Room, to be genteel in all her Motions, and to dance, from the Time, perhaps, she can run cross the Floor; and these are necessary Accomplishments: But methinks some farther Regard ought to be had to the Improvement of her Mind, than what is usual in the Education of young Ladies: She ought to be thoroughly instructed in the fundamental Principles of true Honour and Virtue, and the Religion she professes: She ought to know how to become her Table, and say something both proper and obliging to every Guest in that Circle: To read, write, spell, and indite Letters upon all the Variety of Subjects in her Province, so as not to be ashamed who should see the Performance: She ought to be Mistress of at least the
four

four first Rules of Arithmetic, to understand the Caterer and House-Keeper's Accounts: To be a Judge of the Seasons, Propriety, Goodness, and Value of the Provisions for her Table: She ought to know the History of at least her own Nation, and to be able to read and understand, if not speak, the *French* Language. If she has a tolerable Voice and a good Ear, let her be taught to sing; and if she can learn to accompany a Song with the Harpsichord, it will have a fine Effect, and be an Entertainment, whether alone or in Company. Playing Lessons upon that Instrument requires so much Practice to do it well, that I think it is not worth the Time and Pains required, and I know no other, except the Lute which sets them in a graceful Attitude, that is proper for Ladies, and deserves their Application.

Drawing and Designing, as far at least as may be practised with a Lead Pen, will be of much Use in preceding Works of the Needle, and be greatly serviceable in giving Instructions, and making herself understood by Mantua-Makers, Milliners, Embroiders, Joiners, Cabinet-Makers, Upholsterers, &c.

And now, pray tell me (except *French* and Music) where is the Difficulty that a young Lady of a middling Capacity shall learn all above-mentioned? With these she will be able to entertain herself at home, and not be eternally gadding abroad to seek Company to help her to kill Time:

Time: With these she will be able to employ herself in Thoughts of something above her Girdle, and not as soon as she has got a Husband, (which some Ladies term getting their Liberty) turn all her Thoughts to Intrigues; inventing Schemes to carry them on with such Secresy as never to be detected, at least in the flagrant Act. But the Devil generally comes up with them one Time or other; for he will take Care not to lose the Advantage of the Influence of their bad Example, which may forward his Designs upon the rest of the Sex, and instruct them how to carry on their criminal Love Affairs with better Contrivance. And thus a Soul is lost to God, and you have a Child shamefully exposed to the Obloquy of a satyirical World; despised and detested by all good Men; abandoned by her Husband, and turned adrift, to the eternal Ignominy of his Family and yours, and of herself and Children; and all this is occasioned, because you obliged her, for your own Credit, to marry against her Inclinations; or because you did not take Care to have her taught the Duties of her Station in the World, those of a Christian, and particularly the real Value of the first of Female Virtues.

As to younger Sons, it appears to me absolutely necessary that they be brought up in some Calling; a Man without one makes but an odd Figure in the Eyes of thinking Men; and in those of God, I do not see how he answers the End of his

his Creation; he is generally of no Consequence in his own Family, tho' he has his Maintenance from it; because not having a Fortune to enable him to marry, he can't supply it with Heirs, who will not, at the same Time, be almost Beggars; and, from the Want of Employment, he often becomes a Burden to some of his Relations, by hanging upon them: He will be a Burden to himself, because, if not a good Scholar and a studious Man, his Time must often lie very heavy upon his Hands: He must be a Burden upon his Country, because tho' he lives upon the Profit of the Land, he is unprofitable himself, being no more than an useless Supernumerary; having no Business himself, and standing in the Way of those who have. Indeed, if you can give him an Estate sufficient upon which to begin a Family, he has an honourable Station, and becomes a prudential Reserve in Case of Failure of Heirs in the chief House.

In the Disposal of him to Business, take all the Care imaginable to find out his Genius, and then never hesitate to put him forward in the Way to which that points.

'Tis a very indiscreet, tho' common Practice, for Parents to destine their Sons, almost from their Childhood, to particular Professions; but with what Shadow of Reason? Is that a Time to judge of their Inclinations, Capacities, or Turns

M

of

of Mind? A considerate Tradesmen will not take an Apprentice into his Shop, without having Reason to believe he has such Qualifications as are necessary for the Business of it; nay, will have a Trial of some Months before he is bound: And shall a Father, brought up to no Profession, pretend to chuse one for his Son, even before he comes to the Use of Reason?

It is one of the most difficult Things that I know of, to dive into the Capacities and Dispositions of Youth, and requires all the Judgment, Attention, and Perspicuity of which a Father is capable. He ought even to pump his School-Fellows and Companions, to find out his Turn of Mind; for he will always be upon some Constraint, and hide before his Father; and, with all this Precaution, the wisest of us may find ourselves mistaken at last.

Jack, says the Father, shall be a Lawyer; and perhaps for no other Reason, but because his Great Grandfather was so, and raised the Family. But does he consider what Qualifications are necessary for a Person to make a Figure in that Profession?

The Law requires a profound Judgment, a quick Apprehension, a strong Memory, an undaunted Assurance, a great Presence of Mind, an audible Voice, a clear Utterance, a Flow of Words,

Words, and a diligent Application; and if but this last is wanting, all the rest of these noble Gifts of Nature will certainly be lost upon him; and with them all (if he has not an upright Heart) he will probably miss of his Happiness in the next World, do a great deal of Mischief in this, and die attended by its Curses.

Now, perhaps Nature has not been kind to *Jack* in any of these Particulars; and, in Truth, he is fitter for the Navy or Army, where a steady Resolution, an undaunted Courage, and a vigorous Constitution, with a tolerable Share of good plain Sense, would enable him to do great Service to his Country, and gain such Preferment as might afford him an honourable, comfortable Maintenance, though perhaps not qualify him to become either an Admiral or a General.

Physic is more the Profession of a Gentleman in *England*, than in any other Place that I know of; and I believe it is become so, because our Countrymen are the best Physicians in the World; which makes them receive the greatest Respect and the greatest Fees: Yet the practical Part is of late Years reduced into so little Room, and the Method of prescribing so universally settled, that he is a bold Man who, in similar Cases, dares go out of the beaten Track; therefore it appears to me that he is the greatest Physician (*cateris paribus*) who has the most Sagacity in finding

out the Distemper; and that, no Doubt, is a very great Talent; but still the World will have no Opinion of him if he be not an excellent Scholar, even in what hath little or no Relation to his Profession. For Example: What have the Classics (except *Celsus*) to do with Physic? For tho' he can construe every Verse in *Homer*, that will not enable him to read *Hippocrates* in the original *Greek*. He must be both Chemist and Botanist, and know the *Materia Medica*, yet that would only qualify him to keep an Apothecary's Shop. He must be a good Anatomist, and yet perhaps be a miserable Chirurgeon. In fine, he who professes Physic, will be thought to be Master of his Profession, (by all but Physicians) provided he is knowing in every other Branch of Learning, even though he has given himself little Trouble about the particular Science of Physic. This may be a wrong Way of thinking, but I am sure it is that of the Generality of Men; and therefore never resolve upon that Profession for your Son, unless you foresee that he will be an excellent Scholar in every other Branch: And he can never be eminent, how much soever he knows of the Theory, till he hath reduced that Knowledge into Practice, which is done to the most Purpose by attending some of our great Hospitals; for he may gain more Experience in them in one Year, than in making *Radcliffe's* Tour a Dozen Times.

But

But I would not be thought to slight our modern Physicians; for, on the contrary, I am of Opinion that if *Celsus*, *Galen*, and *Hippocrates* were to slip into the World again, with all the Knowledge and Experience they had when they left it, wanting that of the Circulation of the Blood, the Use of the Bark, Opium, and Mercury, they would find themselves greatly outdone.

If your Son shews himself to have a Talent this Way, be sure to make him sensible that he ought to exert it with a View of doing Good to his own Species in general, as well as to his own Profit; and that he ought to do it particularly to the labouring Poor, whose Health is their Bread; and persuade him to devote some small Part of the Day for their Assistance *gratis*.

There is another Point I must speak to, tho' I am sensible I shall be opposed in it by almost the whole Faculty, and it will often fall in his Way; and that is, when he sees his Patient has little or no Chance to recover, that he tell him (in what mollifying Terms Circumstances may require) that he has little Time to settle his Affairs, either for this World or the next. If passing this Sentence be a disagreeable Office, I am sure it is a friendly one, and a Duty to his Neighbour, greater than it would be to warn him in less Dangers; and tho' he suspects it may hasten his Death a few Hours, or even Days, I insist upon

on

But

on it, it is doing the right Thing, both in respect to God, the dying Man, and his Family.

The Island of *Great-Britain* has greater Obligations to its Merchants than almost to any other Order of Men; for as it produces numberless Things in greater Quantities than it can consume, what must become of them, and how could those People live who are employed in their Manufacture, if they were not exported? Besides, we cannot, at least we will not, live without a Multiplicity of Things which they import; and thus they become both necessary to ourselves, and to all Foreigners with whom they have any Dealings. How, therefore, can a Gentleman's younger Son be better employed?

I am sensible that a great many of our antient Families will cry out, This is not a Station sufficiently honourable for their Son; but I am sure Honour is as essentially necessary in a Merchant, as in any Profession I have named. Besides, he ought to be a Man of an unbounded Way of Thinking, generous, and rigorously just and exact in all his Dealings, of great Foresight and profound Judgment; adventurous in his Undertakings, when grounded upon prudent Deliberation; must have a great Faith in his Correspondents, as he deals by Commission and Intelligence; and, surely, the strictest Honour, and a most exalted Way of Thinking, must be required to perform all this.

He

He is not in any Shape to be put upon a Footing with the Retailer, who stands behind a Counter, where low Cunning and slow Parts may make a Livelihood; the Counting-House is a Place of a much more exalted Nature, where a Merchant, by his own honourable extensive Way of Thinking, and a prudent, cautious Confidence of finding the same Virtues in his Correspondents, accumulates Wealth to himself and his Country: For what Numbers every Day live by the Consequence both of his Exports and Imports? And if the last of these are of less Value than the first, the Balance must be paid in Cash, and his own Nation must become yearly more rich; that is, more powerful in Proportion than that from which he makes this Advantage. Give me Leave to illustrate this by a very humble Example.

Suppose two neighbouring Husbandmen have each a Close of one Acre, exactly of the same Quality, (and in Proportion it will hold in Thousands) if one gives the other from it but one single Wheel-Barrow full of Manure every Year, let the Husbandry be equal in every other Respect; and I say the Receiver, from this Advantage only, will be enabled, in a few Years, to purchase his Neighbour's Land: For as that Barrowful would the first Year produce a greater Crop than his Neighbour's, so that Crop would continue to multiply the Advantage Year after Year, till, in greater Things, it must, at last, purchase the

the

the World. Exports exceeding Imports do the same.

The Church gives another fine Provision for a younger Son, if he is worthy of the Calling; but all the fine Qualifications mentioned in those above, are insufficient to make one good Clergyman. That State of Life may be properly termed a Calling, because no Man ought to presume to aspire to it, who is not previously called by the Grace of God. I am sensible this Motive is generally less attended to than any other; and that is a strong Reason why we see such bad Example in many Churchmen, and I believe the best that can be given for the almost general Contempt of a Body of Men, who ought to be regarded with the greatest Esteem and Respect imaginable. They are certainly Ministers of the Gospel of JESUS CHRIST as they are Successors of his Apostles, and though wicked ones, if they preach good Morals and sound Doctrine, their Sermons may have good Effects upon their Audience, at least where they are not known; but if, by their Example, they preach up the World, the Flesh, and the Devil, they then become his Ministers, his Apostles; and who can deserve greater Contempt than such *Pharisaical* Hypocrites? A Clergyman should be a Man of good Morals, good natural Parts, and an excellent Scholar, because his Business is to instruct Numbers; a Man of an exemplary Life, or he can
never

never inforce what he teaches; a Man who has an unbounded Zeal for the Honour of God, and the Good of the Souls of his Flock, or how should he be their Pastor? If your Son is thus qualified, let him put on the Cassock in God's Name; but if he has nothing in View but the Fleece of his Flock, when he shall get one, and his own Preferment, were he mine, I would not have the Sin of having put him forward in that Way upon my Conscience, though I could command the best Church Preferment in the three Kingdoms.

There is another Profession which I have often thought might employ a Gentleman's younger Son agreeably, become profitable before he was Thirty, make him greatly useful to his Country, and acceptable to many of the greatest Families in it; tho' I scarce recollect that I have seen it designedly undertaken; I mean the Arts of Painting and Architecture joined. A proper Education to these need not be very expensive, and consequently more suitable to Men of small Fortunes; but a Genius is absolutely necessary.

You should begin, by making him a good Classic Scholar, knowing in the Mathematics, and tolerably genteel, so as to behave properly in good Company; then *Rome* is the Place whither he ought to be sent to learn these Arts. A young Man, who is a tolerable Manager, may live there upon the same Income, in as creditable a

N

Manner

Manner as he could in one of our best County Towns; and it would give him such a fine Opportunity of introducing himself to such a Number of our *English* Nobility and Gentry of the best Fortunes, (who are always easy of Access to their Countrymen when abroad, and who seldom fail of making a considerable Stay there, when on their Travels) as must (if he knows either of those Professions, and be a Man of any Agreeableness in Conversation) bring him into good Business as soon as he returned to *England*: And here, in regard of Architecture, he would have little more to learn, than to judge of the Convenience and Proportion of Offices, according to different Estates; the Effects of all Kinds of Expositions, which often are not the same throughout a County, and to acquire some tolerable Knowledge in calculating the Expence of Building, according to the different Prices of Labour, Materials, and Carriage, which, if judiciously made, would give him great Credit; tho' I would not advise he should descend so low as be an Undertaker.

If he could add a Taste of laying out Ground to Advantage, that is, of humouring Nature with respect to Situations and Climates, it would still give him greater Opportunities of being consulted, well paid, and even carested by our first Nobility and Gentry.

Paint-

Painting is by much the more difficult Art; but tho' in that he should be deficient, it must give him a great Advantage both as a Planner of Grounds and an Architect; if he was so happy as to excel in all three, he could not fail getting an Estate in a genteel Manner, and in a little Time.

An Architect or a Planner of Ground, being intrusted to direct large Sums of Money to be laid out by those for whom he acts, has great Duties upon him; for should he either give a bad Design, or, for the Credit of an elegant one, knowingly give a false Estimate of the Expence, or over-persuade any Man (which I fear is often done) to lay out more Money than he knows his Circumstances can afford, he will make himself guilty of a great Breach of Charity to his Neighbour, and erect a lasting Monument to Posterity, which can't fail of being attended with the Curses of the Family by which he was employed.

Having said what I judged proper of the Duty of Parents to Children, Their Duty to Parents calls for my next Thoughts; and certainly, whilst Children are young, it is nothing less than perfect Obedience; but, in Proportion as they advance in Years, and Reason improves, they may be allowed to expostulate and remonstrate, when their Parents' Commands appear unreasonable; but still rather to call upon the Interposition and Advice of Friends, than positively to disobey.

When they are arrived at Man's Estate, the Obligation of blind Obedience ceases, and a Parent is unreasonable who requires it: Yet however they may carry it to their Children, God's Command of *Honour thy Father and Mother* never ceases; and the Word Honour in this Place certainly implies more than a meer Compliment, and must mean paying a proper Deference to their Opinions and Advice, as well as Respect to their Persons, at least whilst they keep their Senses: But if they outlive them, then they must submit to change Places, and as they become Children, Children ought to become Parents; and this is a Time when they have an Opportunity and an Obligation to repay, with great Tenderness, all that Sollicitude, Care, and Trouble which they cost their Fathers and Mothers in their tender Years.

But suppose their natural Capacities don't exceed those of their Children; nay, suppose them inferior, their greater Experience will in all Things (where that is required) give them a great Superiority in Judgment, and consequently make it prudent for Children to ask their Advice in all Things of Importance. Marriage I account the chief; and in this a Child ought to pay a very high Deference to the Advice of Parents. Indeed, where a Father is living, he generally has so much in his Power that he may almost command; but to do so is certainly unreasonable, for a Child is
not

not so far under Obedience as ever to be obliged, in Compliance to his Father, to marry against his Inclination.

But there are many Cases where a Child ought, upon no Account, to marry contrary to a Father's Advice. For Example: Where the Lady's Blood is tainted with an hereditary Foolishness, King's Evil, or, which is infinitely worse, with Madness; for as these Misfortunes can scarce ever be eradicated, they never ought to be planted in a Family upon any Consideration. A Father, by his greater Age and Experience, may know these Particulars with Certainty, whilst a Son, (especially if in Love) though a Man of better natural Parts, may never have heard, or so much as suspected, or, however, will not believe it. It were to be wished that, in such Cases where a Family is found, and is upon the Brink of becoming tainted by such a Match, the whole Kingdom (whether Relations, Friends, or Acquaintance) would, for the Sake of Posterity in general, interpose, and make all their most powerful Efforts, to prevent the spreading of such terrible Miseries; yet, God knows, I have seen a Couple of Thousands, in four or five, make up the Difference.

*Quid non mortalia Pectora cogis
Auri sacra Fames?*

Children, therefore, are not to put a sensible Father's Counsel upon the same Footing even with

with that of a Friend, though of superior Parts, because they are sure an affectionate Father, being better acquainted with the Family-Concerns, and having them more at Heart, will give his utmost Attention, and never knowingly advise against its true Interest; whilst it is possible the Man, whom they think their Friend, may, from Reasons of Self-Interest, which he hides from you, act the contrary Part.

I am sensible there are quite other Sorts of People in the World than what I have been describing: There are some Parents so selfish as, with their Good-will, to give nothing to their Children but their Advice; and there are Children who, if they had it in their Power, would take every Thing from their Parents except their Advice. Such are above my Hand, and, as I take them to be incorrigible, I chuse to leave them either to part, or to be a Plague to each other for joint Lives; and will only advise Sons who have such Fathers not to expose their Nakedness; and Fathers who have such Sons (as they may be supposed nearer their Dismission from the Cares and Anxieties of this World) I would recommend that they do their Duty, and, with a pious Resignation, leave the rest to God's Providence.

After the reciprocal Duties of Parents and Children, follow those between Relations, from
 Brothers

Brothers and Sisters down to the most distant ones, according to their several Degrees: But since even our best Families, reduced by their Extravagancies, or those of their Ancestors, have almost made it a Practice to marry merely for Money, and have matched with those of the meanest Extraction, who have got it either by Trade, Fraud, or Accident, a Man must consult the Parish Registers, and have a good Memory, even to know who are his Noble Allies. For such Persons of Quality, being ashamed of their Relations, call them Mr. and Mrs. *So-and-so*; and thus Brother, Sister, Uncle, Aunt, Nephew, Niece, and Cousin (once endearing Names) are become Appellations quite obsolete; for is it reasonable that his Grace's Uncles, Nephews, and First Cousins should be Footmen, Hostlers, Porters, &c? Yes, truly, I think quite as reasonable as it was for his Grace to make them so: Therefore when you have taken them for better or worse, as you did your Wife, even the lowest of them have an undoubted Claim to your Patronage, and you ought to endeavour to prefer them according to their Deserts. But you will tell me, when you married your Wife, you did not marry all her Relations; but this is, in some Measure, a wrong Notion, for what else is the Meaning of an Alliance by Marriage? Indeed if poor Relations behave so as to answer nothing that is done for their Good, and all your best Offices are wasted upon them, you are not then tied to them as you are to your Wife,

Wife, and they may then be left to their own Foolishness.

But how shocking is it to see a Man rolling in Plenty and rioting in Pleasure, and all the while leaving a deserving Brother or Sister, Uncle or Aunt, reduced by Misfortunes, (for which they were no ways accountable) to live deprived of such Conveniences of Life as they were once used to enjoy, perhaps to Want, to starve? If you have any Concern for your own Reputation, you should consider that as often as these are seen by any of your Acquaintance, (and some of them may probably be solicited to their Relief) so often do they think of, and condemn this your unnatural Behaviour: And if your Relations are in such good Circumstances, and behave so well in the Opinion of the World as to be generally respected, and yet you are generally at Variance with them, how shall any Man set a Value upon your Friendship, whilst he reflects that you don't behave in a friendly Manner to your own Flesh and Blood? Can he, in Prudence, expect you should use him better?

But how will you answer these Neglects, when, at the last Day, you will be called upon to give an Account how you became that high Station; and how you have expended that ample Fortune which God intrusted to your Management?— There is a Benevolence, there is a Charity due,
both

both to the Rich and Poor, to those who are of Kin to you, and to those who are not; and, if your Fortune overflows, should not your Favours of every Kind fall first upon your Relations?

Friends challenge our next Regard; we cannot well live without them; and to describe a just Behaviour between these, is a Task of much Difficulty; yet, as it is a Duty highly incumbent upon us, I will attempt to do it. Our Relations (except those we make by Marriage) are placed upon us, and we must endeavour, as I have said above, to make the best of them; but we chuse our Friends, and therefore, the Choice once made, we ought to be as cautious not to break with them, as we were to engage. Sometimes indeed we inherit them; for if a Son behaves well, he will seldom fail of succeeding to those of his Father; and if they are, in some Measure, less suitable from the Disparity of Years, the young Man has always the Advantage, regarding Improvement, in the same Proportion as his Experience is less.

Doubtless, Friendship in Perfection is only to be found between a Man and his Wife; where there is but one Interest going forward, and where the Union of both Bodies and Minds combine to raise it to the highest Pitch, and every Child, as soon as born, gives it a considerable Addition.

The next to this are generally those Friendships which spring from a very early Acquaintance, even such as are often made at School, where we lay ourselves open to one another, not being capable either to hide or form Schemes for Selfishness, which would not presently be seen thro'; and this is one of the many great Advantages of a public Education, where we naturally chuse our Intimates, from those of a similar Way of Thinking, among Numbers of Youth of our own Ages and Circumstances; and these, in Process of Time, by the Continuance of an uniform Behaviour, become our best Friends.

As to such exalted Friendships, which we find in romantic Authors, I believe they are not to be met with elsewhere. A Friendship, founded upon long Experience, is that of which I would speak, is that of which I would be ambitious; and I call it not an exalted, but a reasonable one.

I have generally found that those who talk of having the most Friends, have, properly speaking, none; for carrying themselves so equally to all their Acquaintance, every one looked upon them with an Eye of Indifference, and their Case became much the same with that of the Gentleman *Pope* speaks of, who was *so obliging, that he ne'er obliged*. And all you can say of such a Man's Behaviour is, that he is in the Road leading towards making a Friend; but really has not one
he

he can properly call so, tho' he may have many Well-wishers.

Therefore, though it is prudent and just, that every Man be obliging in Proportion as he is obliged; yet you should reserve a much warmer Behaviour for him who either is, or whom you desire to make, your Friend: And when, from a Series of mutual good Offices, (particularly in adverse Fortune) you have Reason to think a Man is your real Friend, let not Trifles divide you; but, upon the least Appearance of Coldness, redouble your Endeavours, by your Actions rather than Declarations, to convince him you desire to be re-instated, and continue upon the same Footing; and if his Friendship is worth cultivating, he will one Day answer this your reasonable Behaviour.

Friendship is not of so nice a Nature, between Men of Sense, as not to admit of a wide Difference in their Ways of Thinking, and sometimes (according to People's Tempers) of a warm Argument, followed by Contradictions, which may, however, be carried on with Reason, Decency of Expression, and good Breeding: For if Friends thought alike in every Thing, they could have no Conversation; besides, it is much more beneficial that it should be otherwise; for two different Turns of Mind furnish two different Powers, by the Help of which to carry on the Business of the World.

Matters upon which it is reasonable to break off Friendships, are unreasonable Demands of Favours; a Discovery of Insincerity, or Double-dealing; Selfishness; revealing of Secrets; or some scandalous Behaviour in regard either to yourself or to others.

Among unreasonable Favours I rank that of being bound for your Friend's Debt, our Gaols are crouded with these; and if I could not pay the Debt, or give a good Security for it, I would never draw in my Friend, above all other Men, to do it for me; and if I am the Friend solicited to become bound, I would either lend him the Money, and take what Security he could give, or make him a Present of it, if I had so much to spare. Yet to give Bond with a Friend is not looked upon as any very extraordinary great Kindness, tho', from that Moment, you take the Debt upon yourself: Therefore it is much better to break with him, upon refusing to be bound, than some Time afterwards, upon finding yourself obliged to pay the Money. I would be bound that my Friend should appear at any certain Time or Place, but never for Money, especially to the Government, where the Bonds are never cancelled, and where you never know for how much you are bound.

To a tried Friend we dare communicate our inmost Thoughts, and he grieves or rejoices with us:

us: We dare open our Souls upon Subjects of the greatest Secrecy and Importance, and take his Advice upon them; and he will, generally speaking, judge with more Impartiality than we can of our own Affairs, as he is less immediately concerned.

But this makes it inconsistent to have a great many real Friends, particularly at the same Time and in one Place, because your Confidence being divided, it might sometimes tempt you (tho' perhaps inadvertently) to disclose the Secrets of one of them to the other; and this makes it prudent, before you engage in Friendship with any Man, to examine who are his chief Friends. I have heard of such intimate ones, that they could tell each other their greatest Faults; but I think this can't prudently be done otherwise than by exposing those Faults in the Person of some of your Acquaintance, to whom you both wish well; and I don't call all Well-wishers Friends, because it is no more than the Duty of every Christian to be a Well-wisher to all the World in general; but your Friend is your Second-self.

Our Neighbours are the People out of which we should naturally chuse our Friends, for they seem to be pointed out to us by Providence for that Purpose: Besides, those whom Distance of Place divides, cannot be of so much Service to each other; yet such is the Perverseness of Mankind, that the nearest Neighbours are generally
at

at Variance, because they are so; that is, because they interfere too much; and it often happens, as the Psalmist says, *My Lovers and my Friends stand aloof*. Pf. xxxviii. 11.

If you desire to keep upon a good Footing with them, shew, by your own Behaviour, how advantageous it might be to all Parties to be so; and if that Policy fails, it must, however, give you the secret Satisfaction of having done your Duty; and this, certainly, will have a strong Effect upon all reasonable thinking Men, whether near Neighbours to you or at a Distance. There are many Ways of doing this, to which every Man's Circumstance will prompt him; therefore I will only touch upon such Matters as usually occasion Differences with those who live nearest us, particularly among Men of great Property.

Game is almost a general one, and, perhaps, one of the most difficult to prevent; yet this may be done with a little prudent Management. As it is much more easy to prevent than heal Differences in this Particular, I think the best, and indeed the only, Method is, where two Sportsmen live near one another, to settle Limits, by mutual Agreement, for trying to find Game, and to observe them with great Exactness; but after it is once started, to permit the Pursuit without Molestation, or the least Grumbling, which I think is even authorized by our Laws.

It

It would also be proper to agree upon certain Times to begin and end such and such Sports, and to settle Days (if it is in Hunting) in such Manner, that two Packs of Hounds could never meet.

Another great Difference often proceeds from adjoining Boundaries, especially where there are Commons and large Wastes; these should be rode often (Notice being first given to all Parties concerned) and such plain Marks (for Example, Plantations of Forest Trees, which would require fencing, pruning, and so forth) set up, as may be conspicuous and durable for many Generations; and if any Difference arise about placing them, to refer it to an odd Number of worthy understanding Men of Fortune; no Matter from what Distance they come, provided they are such as are accustomed to see and know Boundaries. And that there be no Difficulty about who shall chuse the odd Man, let those chuse him whom you have agreed upon to be your Referees, before they go upon examining into the Difference: And if these cannot agree, let them pitch upon some judicious independent Man, who shall put the Names of a Dozen, or what Number you please, into a Hat, and let your Referees pick out one, or desire any Child to do it for them.

Should you go to Law, the Lord-Chancellor will order the Boundary to be fixed by a Jury upon

on View; and can't you chuse a smaller Number of Men, more capable of the Trust, than those who will probably be assigned you, by pricking in a Book, or drawing out of a Box? Besides, you will save a great deal of Expence, a great deal of ill Blood, and perhaps prevent eight or ten old Men on each Side from swearing point-blank against each other, which almost always happens in Trials at Law of this Kind.

Hiring each others Servants or Workmen, is another Subject of Controversy which may be avoided, if Neighbours would always acquaint each other with the first Overtures of those who propose to quit their present Masters; and in this you must not forget that God, in the same Commandment, forbids you to covet your Neighbour's Servant, &c. where he forbids you to covet his Wife. As for Servants, or others, who endeavour to blow up the Coals of Dissention, by their mischievous Tittle Tattle, no Sort of Encouragement, or even Attention, ought to be given them; for these certainly are not only professed Enemies to both Parties, but are most excellent Servants to the Devil.

These Things make it plain to be for the Good of the World, that Gentlemen of any considerable Estates should, like large Trees, be suffered to grow only at certain Distances, that they may be out of the Occasion of oppressing one another

another; but finer Countries, Situations, and Climates allure, and make them flock much too near one another, where they become uneasy for Want of Command, Power, nay, sometimes, of necessary Elbow-Room.

Nature seems to direct that a Man should live where his best Estate lies; it was certainly so in the Beginning, and the strong Power which *natale solum* has generally over all Men, is a Confirmation that we are so directed by Providence; for if it did not still continue to operate, one third Part of this Island would be deserted by all Men of Fortune, who pretended to have any Taste of Living: Therefore, if God, in his Providence, has pointed out to you a particular Settlement where your Estate lies, and encompassed you with such Neighbours as you may make agreeable, (for I am sure if you have many, and yet think them all bad ones, it must be your Fault) I think, provided it be a tolerable Country, and your Ancestors have lived long in it with Reputation, you should endeavour to succeed to the Inheritance of that respected Name and good Character which they have left behind them, as you do to their Estate, and be content with your Situation.

It were to be wished we had the private Histories of some Families of distinguished Birth, and once opulent Fortunes, in which we might probably see how they dwindled to nothing, by

P

desert-

deserting the old Family Seat to live in the *Grand Monde*. Tradition has, in some Measure, supplied this, and we have had, of late Years, long-headed Men of ample Fortunes, who, foreseeing the Temptations to Luxry and Extravagance in the more Southern Counties, have, with a View of continuing their Family Estates to their Posterity, appointed large Sums of Money to be laid out, after their Deaths, in Land on the North Side of *Trent*.

I am, however, sensible, that a Man may remove his Family Seat with good Reason, and consequently deserve well of his Posterity in so doing; but it must not be from a tolerable Place, where he enjoyed Room in Abundance, and all other Conveniences of Life, to be cooped up and elbowed on every Side, for the Sake of a more elegant Situation, and a greater Neighbourhood nearer *London*, or in somewhat better Climate.

We have a Duty incumbent upon us in our Behaviour to the Tradesmen with whom we deal; but because there is usually great Choice of these, the Obligation is commonly said to rest wholly upon them; tho' in Truth it is not so, for the Advantage is reciprocal.

They supply you with such Goods as you can't live without, and you contribute to make them an honest Livelihood: Indeed the particular
 Trades-

Tradesman is obliged, by giving him the Preference to others : But you must of Necessity employ some of them, and he whom you prefer ought to serve you with the best of Goods in his Way, at the Market-Price, and he will probably also return the Obligation, by giving you reasonable Credit, at a Time when it might be inconvenient for you to pay him ready Money ; and by that Means you are, for the most Part, his Debtor ; and if you do not pay his Bills in a reasonable Time, but put him off from Year to Year, and thus oblige him to do the same by his Creditors, you are all this while doing him a real Damage ; and if you force him to procure Payment by Presents or Fees to your Servants ; or if you are so far influenced by them in continuing to make Use of a particular Shop, that your Tradesman finds himself obliged to pay them Poundage, you are guilty of debauching your own Servants, and teaching the Shop-Keeper to impose upon you, either in Quality, Quantity, or Price of whatever Goods you shall buy of him ; and thus (if you ever pay) you are sure to be the only Person who suffers in the Pocket by this iniquitous Traffic. How preposterous is it to see Persons of Distinction pay their Play Debts with Honour, as they term it, whilst their honest Creditors cannot get a Shilling ? Tho' sure the first Principle of true Honour, is to give every Man his own, and do Justice to all the World.

If your Fortune is a Landed one, your Tenants justly claim a reasonable Consideration from you; it is their Due, for they are particularly embark'd in your Interest; and there is such a Kind of Connexion between you and them, as there is between you and your Estate. It will be a great Satisfaction (especially if you live at a Distance) to know that your Land is all the while in the Hands of honest, industrious Men, who will not abuse it, but will pay your Rents, and observe their Covenants: The Merit of such an old Tenant, who has, for many Years, behaved well under you, is to be put upon the Footing with that of such an old Servant; and if his Ancestors have, for several Generations, done the like to yours, he still has a stronger Title to your Favours.

The Generality of these love their Landlords in Proportion as they do their Farms; and if they have acquired Riches upon them, both you, your Farm, and they, have a Reputation in the Eyes of all your Neighbours, who will be sure to observe it; and this, of Course, will raise Competitors. Now if you make a Custom of letting your Farms to those who will give the highest Rent, they must lie in a strange forlorn Part of the World, if Men don't start up who will bid above their real Worth. Yet, as the Value of Money grows every twenty Years considerably less, and the Value of the Produce of Land greater,

greater, it is very reasonable that Rents should be raised, as well in Proportion to that, as to the real Value and usual Price of Land in the same Neighbourhood.

Thus it is quite necessary that you make yourself Master of this Knowledge, by having a judiciously-made Survey always ready to be consulted; which, as I said before, may instruct you in the Quality as well as Quantity of all the Land you have, and in which some Regard may be had to Trade; for Lands, in some Situations, are lett as Conveniences to Trade, and not merely for the Supply of Markets; and it is highly reasonable that they should rise as Trade improves, because in such Places the Poor Cess is great, Farms are small, and require more and better Buildings, which are both expensive and perishable, as well by Time, as by being exposed to Fire, and other Accidents.

If a Tenant has built, or made other great Improvements by your Consent and Approbation, it would be very bad Policy to advance his Rent, as it would certainly deter others from doing the like; and there is a discretionary Justice which always demands your proper Consideration for their Time, Labour, Money, and superior Judgment in Agriculture; let them at least enjoy the Fruits of their Labours for their Lives, and if those happen to be short, allow a reasonable
Term

Term to their Children, which will encourage other Tenants to follow the Example.

And is not this a better Policy, and a more honourable and Christian-like Behaviour, than ungratefully to take the Advantage of a good Tenant's having placed too great a Confidence in you; and, for the Sake of increasing your Rent-Roll a few annual Pounds for the present, of being probably obliged, in a few Years, to break up the new one, and have the Farm in your own Hands? And this, certainly, with the Loss of your Reputation as a good Landlord, and probably of being obliged to fall it to near the old Rent.

Inclosing of Commons is usually looked upon to be a Hardship upon your poor Tenants, because, before that, they had a Liberty to turn on their Goods *gratis*; but I have generally observed, that these Commons have been eat up by the chief Freeholders or the richest Tenants, to that Degree, that there is seldom more left for the Cottagers than a bare hungry Pasture, which only tempts them to starve a poor Galloway in the Summer, and is not of so much real Service to them as the Wintering of it costs, and commonly then comes to the Dog-Kennel: Therefore I would always consent to the inclosing of Commons, as I think, when justly divided, it is for the general Good of the World.

If

If you would do a real Charity to the Poor, leave out a Part, and annex it to so many particular Cottages, so that it may summer a Cow for each of them, in which they will find ten Times the Advantage they did from the Common.

In such a Division, the same Convenience that it is to you to have your Estates contiguous, the same it is to your Tenants to have their Grounds so too, for this prevents Quarrels by Trespasses, of which, above all Things, you ought to take Care, to the End that your Tenants may not weaken themselves by going to Law, and that Christian Charity and good Neighbourhood may always reign among them.

I have heard that forbearing to call for Rents is an Instance of a good Landlord; and it may be so in some particular Cases: For Example, where Tenants have considerable unexpected Losses by Inundations, Fire, or where an unforeseen Demand comes upon them; then to leave a Year's Rent in their Hands, may give them Time to recover themselves; but, otherwise, to do this commonly, is but a Means to make them negligent; nay, sometimes to forget how they stand in your Rent-Roll.

Another Rank of People immediately under your Care are your menial Servants, and here your Duties are very great. When they engage
in

in your Service, they give up their Actions, Time, and Wills to be directed by yours, in all such Matters as concern the Post to which they are hired; therefore, in Consideration of this great Obligation they have laid upon themselves, 'tis yours to provide them with every Thing necessary or proper for their Station, as well as to pay them their Wages, and to allow all Advantages agreed for. If you think fit to promise your Cook the Kitchen Stuff; your Butler the Candle-Ends; your Coachman the cast-off Wheels, &c. they ought to have these Perquisites; but I would as soon allow him and my Groom the Horses that should fall lame, in which Case, I suspect I should have few sound ones at the Year's End. This is teaching, this is prompting Servants, who otherwise might behave honestly, to all the extravagant, wasteful Practices imaginable. 'Tis not to be thought what Sums of Money have been raised in some of these Articles, contrary to the Intention of Masters, who have suffered, not allowed them; even Ladies of the first Quality have been so sensible of it, that some of them have gone Snacks with their Cooks, and by that Means raised great Sums, to the no small Discredit of themselves, their Husbands, and Families. This may seem incredible, but I could name those who have done it.

However, as some of these Customs have got so firm a Footing, I fear Men of large Estates must

must be obliged, in Part, to submit to the Evils; but if any others do so, I think they will deserve little Compassion when they have spent their Fortunes.

Order your Family Affairs with such Method, that your Servants interfere with one another in their Duties as little as possible; that each may know his own Post, and then you know where to find Fault when any Thing is amiss. If you find these Matters judiciously settled by your Predecessors, (for there is a Kind of a Body of Laws of this Sort in most old Houses) it is generally good to keep up old Customs.

In Families of large Estates, the Servants' Places are generally double or more, and it is your Duty to see the Chiefs are not Tyrants to those under them; yet it is quite necessary they be invested with proper Power; because if your Coach or Horses are not well taken Care of, you don't call your Postillion, Helper, Under-Groom, or Stable-Boys to answer it, but their Principals; and so of the rest.

He who serves God well, will serve his Master so too. Therefore it is your Interest to take Care that all your Servants attend Divine Service, at least once every *Sunday*, even tho' you don't shew them that good Example; and if they profess a different Religion from yours, see, however, that

Q

they

they frequent some Congregation where they chuse to assemble.

If Boys or Youths are placed by their Parents or Relations as Servants under you, it is certainly your Duty to take Care they are instructed by proper Persons in the Catechism and Grounds of their Religion; and if you do not do this, I am sure God will one Day require their Souls at your Hands, as will their Parents or Relations. As to your Servants who are come to the Age of Discretion, perhaps the Parson of the Parish, or your Chaplain, will claim the Care of their Souls, and as I am a Layman, will not dispute that Point with him; yet I positively aver that it is your Duty not only to allow them Time to attend him, but also to see they do so.

If they are addicted to Cursing and Swearing, Drinking, or any dissolute Behaviour, be not sparing of your Reprehensions, whenever you happen to be Witness of it, and make them sensible of the Contempt this Practice is upon your Presence, and the bad Example to your Family, as well as of the Offence to God. To know how Servants behave when out of Sight, it is neither necessary nor proper to encourage them to tell Tales of one another; if you keep but a small Number, you will easily find out that yourself; and if you keep a great many, then you keep also several Over-lookers, and it is their Duty to inform

form you of the Behaviour of every Servant under their Inspection. Above all, be sure when you find Fault with them, that you do it with Reason, Temper, and Decency of Expression: If you swear, curse, or give ill Language on those Occasions, you are all the while exposing yourself; for the meanest of them knows that this reflects upon you, not them.

If you would have your Business well done, you must see also that Care be taken that they keep regular Hours; those who are following their Pleasures when they should be asleep, will be asleep when they should be following your Business.

I believe nothing contributes more to spoil Servants than to put them upon Board-Wages; yet though this can't be always avoided in some Families, I am sure it should be, whenever it can be done with Convenience. How many young Fellows are debauched by the wicked Company of Servants at Board-Wages in one *London* Journey, and are never after good for any Thing?

If they fall sick, especially if occasioned by doing your Business, be sure that great Care is taken of them; and if they have any good Dispositions they will be grateful; and if becoming so, shall improve into an Affection for you, they will become your best Servants.

If they grow old under your Roof, and have behaved well, they justly challenge to be distinguished by your particular Favours; and if they marry, and you have Farms fall in, convenient for their Circumstances, they ought to be preferred before new Tenants.

In fine, as Servants are as necessary to Masters as Masters are to Servants, you ought to be sensible that it is God has made this Obligation reciprocal, and not abuse the greater Power, because he has put it into your Hands; as you can dismiss them, so they can give Warning and quit your Service; perhaps they can live without going to Service at all, but you can't live without Servants; and the Difference between being well and ill served is so great, that it is much more prudent to put up with some small Faults and Inconveniences, than to suffer greater by a perpetual Change.

It is certainly a fine Disposition of Providence, that there are Poor in all Places to whom we have Opportunities of shewing our Generosity and Compassion; and as fine a one that they have us to relieve them in their Necessities: Certainly we ought to rejoice that God has given us an Opportunity, by their Means, of practising this God-like Virtue of Charity to our Neighbour; and tho' what we bestow on them is a free Gift, yet it is a Duty upon us, to give according to
our

our Circumstances and Abilities. CHRIST has told us by St. *Matthew*, That those who do not relieve the Poor, shall go into eternal Punishment, and that those who do, into Life everlasting. But I need not say more upon this Head, as I believe every thinking Man of humane Dispositions (even tho' not a Christian) is conscious of this great Duty; but it may be proper to say in what Manner it ought to be performed.

The Scripture says that when we give Charity, one Hand should be ignorant of the Acts of the other; yet we often see People contriving, that whatever Charity they give, shall be known to the Public; nay, they even boast of it, and appear fond of exercising their Charity to the Poor in Sight of a full Congregation at Church; and this may be proper, as the Example will probably have a good Effect. But why are some of these so inexorable, so hard-hearted to the Poor on all other Occasions? I will venture to repeat, as I think St. *Matthew* says, *They have received their Reward in this World*, and will have none in that to come.

Some order all to be served who beg at their Doors, without any Distinction; and others divide whatever remains after Dinner to a Number of Poor, who attend at those Times for that Purpose. And pray, what is this but to encourage a Shoal of idle People to leave their Work, meet
and

and lay their Heads together, and probably hatch Mischief at your Gates? Is this concealing your Charity from the Eyes of the World? Is it not rather a Contrivance to shew your Doors crowded with Poor in open Day-Light? If you would make judicious Lists of such Objects of Charity as live within such a Circuit, and send them so much Money quarterly or yearly, suffering none but some Particulars to come for broken Meat, you would have better OEconomy in your House-Keeping, you would do the Poor three Times the Service, and would avoid being teased by importunate idle Beggars, who are always willing to spend more of their Time in fetching your Charity, than (were they to employ it with their Families in their usual Work at home) would bring them in three Times the Value.

There are many who never go abroad to ask an Alms, who want more than those who do; and these ought to be considered in the first Place, and have Charity sent them in the most private Manner.

Some continue giving ample Charities when on the Brink of becoming Bankrupts; now these should consider that they are giving away Money out of the Pockets of their Creditors, which is so far from being a Virtue, that it is a sinful Action.

Leaving large Legacies to Hospitals, to be paid after their Deaths, when they can keep Possession

session of their Estates no longer, is much the same Thing, tho' not equally unjust; for in this Case they are giving Money out of the Pockets of their nearest Relations, (to whom the Laws of their Country would give it) not out of their own, because it does not take Effect whilst it is their Property, and in their own Possession. Do they think Heaven is to be bought with the Reversion of their Estates, when they can keep them no longer? Death-bed Alms and Death-bed Repentance may be justly put on the same Footing; yet it cannot be denied but both may possibly be availing to Life everlasting, though not comparatively with the same Things done whilst you are in Health and Vigour.

As Charity to the Poor is so efficacious, that, according to Scripture, it *covers a Multitude of Sins*, 1 Pet. iv. 8. So the Love of our Neighbour is a Virtue of the like exalted Nature; and consequently Hatred or Enmity is a Vice directly opposite; and therefore we ought to take all possible Care, that we neither give, or take, Occasion to quarrel with any Body.

There are People who appear so much addicted to this Vice, that one would, at first Sight, be inclined to think it interwoven with their very Nature; but, upon a nearer Examination, it will appear, like most others, to be acquired by Habit; for tho' some Men must be allowed naturally
more

more choleric, cross, and contradictory in their Tempers, yet these are not always quarrellsome; but Boys learn it at School, and to back their Assertions with their Fists: What Wonder then that they should be addicted to be quarrellsome, when they grow up to Men's Estate? Good Manners (after good Christian Principles) are the best Correctives of this Evil, and will teach you to avoid most Quarrels.

You are never to contradict a Man, especially in Company, when he asserts any Matter of Fact upon his own Knowledge; but you are at Liberty to argue from particular Circumstances, that it is possible he may be mistaken. As to Opinions declared, you are always at Liberty to dissent; for were it possible that all Men could think alike, there would be little Room for Conversation, and none for Instruction or Improvement; but every Man ought to be particularly careful never to assert any Thing upon his own Knowledge, or to be positive in any Opinion, unless he is very sure he is in the Right; for otherwise he will find himself obliged to have Recourse to a Number of Inconsistencies to back that one, which had, perhaps, slipped from him unawares; and thus his Condition becomes worse by his Endeavours to mend it, and he usually says ten foolish Things, to excuse one which he had better have given up.

Quarrels

Quarrels generally proceed from small Beginnings, even so small, that the jocosè Expression, that *they fell out about quarrelling*, is often applicable: Yet how terrible sometimes in their Consequences; and, when it is too late, every one can make his Reflections, how easily they might have been prevented at such a particular Time.

A Man should consider that, when he quarrels with another, he is bringing upon himself a Number of Inconveniences, Difficulties, and Uneasinesses; and, inasmuch as he is the Beginner, he must have the worst of it, at least in the Eyes of all thinking Men.

Duelling is a most terrible Consequence of Quarrels among Gentlemen; and I own I am quite at a Loss to know what to say upon the Subject. I could never forgive myself, did I say any Thing that should occasion the Loss of any one Man's Life; and, yet, as a Gentleman, I can neither pass over so interesting a Subject in Silence, nor debar myself from giving my sincere Thoughts upon it; that is, saying what I would do myself.

Though I am neither a Lawyer nor a Theologift, I will venture to assert that Fighting, whether with Fists, Cudgels, Swords, or Pistols, is equally contrary to the Laws both of God and

R

Man.

Man. We find it absolutely forbid by those of all civilized Nations in the World, and yet there is a strong Appearance of a Connivance at it in most Countries.

If a military Man refuses to give this Satisfaction when he has given an Affront, he is sure to be broke by the King; for his Fellow-Officers will not roll with him afterwards: And if he, or a private Gentleman, kills his Antagonist fairly in a Duel, pray, when did such a Man suffer Death for it?

I would ask another Question: Why does the Law permit us to wear Swords, or to learn to fence? No Man can say that Fencing is of any Use, either in a Siege, Battle, or upon Party; yet no Gentleman is esteem'd accomplish'd who has not learn'd this Art. If it is to teach you to defend your Purse against Street-Robbers or Highway-men, then why don't all Tradesmen and Mechanics wear Swords, and learn to use them, as Gentlemen do; for their Business requires they should walk the Streets when it is Night, and travel all Roads, and carry considerable Sums of Money about them?

The Laws both of God and Man authorize you to defend your Purse with your Sword or Pistol, at the Hazard of your own Life, and that of your Enemy, and for no other Reason, but
because

because your Property is so dear to you; and is not a Gentleman's Honour more so to him than his Purse? Is it not his Property? And why may he not defend it with the same Weapons, especially where there is no proper Court of Honour subsisting, and consequently no other Means left to save his Honour? Let any Man point me out another Way of doing it as the World goes at this Time, and I will give up the Cause; nay, it is no Capital Crime in *England* to do it immediately when the Affront is given. I will therefore leave the legislative Powers to put a Stop to this great Evil, which I shall always call so, notwithstanding all the Arguments which have been used to shew the Convenience it carries with it, of keeping Gentlemen within the Bounds of good Manners when they converse together.

But, what Remedy can any Man propose? I am sure Penalties will never have the Effect; for he who will venture his Life, upon equal Terms, in Defence of his Honour against a Sword or Pistol, will not be deterred by the Apprehensions of an Axe or a Halter; therefore I will venture to say that, till the Law or Custom can bring it about to make it be esteemed dishonourable to fight Duels, they will continue upon the present Footing.

Indeed the Practice of that true Christian Charity recommended by the Scripture, would certainly put an End to it; but then we must wait till we have a World inhabited by none but the Righteous; that is, for a Millennium, a Chimera. However, before I leave this Subject, I will venture to propose some Alleviations to the Guilt of this Crime, though, at the same Time, I submit my private Opinion to the better Judgment of Lawyers and Theologists.

If a Gentleman (not out of his Senses, or quite drunk, which is the same Thing) gives you a Stroke in Anger, though with a Tobacco-Pipe, don't return the Blow, (for that is no Satisfaction among Gentlemen) but, without disturbing the Company, or seemingly being disturbed yourself, (if you can so far command your Temper) retire, and send for him, in some other Person's Name, to some proper Place; and if he don't agree to come back with you to the Company, and there ask you Pardon upon his Knees; or, if it is for bare Words, to ask it simply, decide your Affair immediately in a Gentleman-like Manner. If you are prevented, take the first Opportunity to find him alone, ask him to take a Walk with you to some convenient Place, there talk over the Matter calmly and reasonably, and charge him with the Offence, and perhaps he may agree to make you the like Satisfaction before some of the
Company

Company in which the Affront was given. If he refuses, (which no Gentleman ought to do, when he is convinced he was in the wrong) be sure don't part with him till your Quarrel is finally decided. By this Behaviour (whatever happens) you will be intitled, both before God and Man, to the Plea of having done all that a Man of Honour could do to end a Quarrel without Bloodshed: For as you could not foresee that your peaceful Overtures would be rejected, so it may reasonably be imagined that your last Meeting with your Antagonist produced a fresh Quarrel, and so became a Rencounter, and not a Duel.

There are People in the World of so diabolical a Disposition, as to delight in fomenting Quarrels, and making Men of Honour cut one another's Throats; and some Gentlemen of the Army have put this Wickedness in Practice, with a View of making Room for their own Preferment. Now, if such a Tale-bearer comes and informs you that such a one said you was a Coward, Rascal, &c. tell him that you never heard of it before, and that he must go along with you to that Gentleman, and be your Witness of the Affront. If he does not explain away the Meaning of his Information, or if he refuses to go with you, (and it is great Odds he will do one or the other) then saddle him with the Affront, and make him give you Satisfaction directly.

Perhaps

Perhaps I have gone too far already, and therefore I will say no more, but that I would advise all Gentlemen to avoid, and be afraid of, quarrelling; but never to be afraid of fighting, when it can't be avoided with Honour.

Law-Suits frequently occasion more Rancour in the Heart of Man, than even Fighting; and yet it must be allowed that there is a Reputation equally necessary in one as the other; for if it is publickly known that a Man dares not fight, every worthless Fellow will insult him; and if that a Man will not venture to bring an Action at Law, such will always be attacking his Property: And therefore it appears plain to me, that as it is necessary for a Man of Honour to know his Sword, by which he may defend it upon proper Occasions, so it is that a Man of Property should have some Knowledge of Law, that he may be the better able to defend his Right.

It is true he has Lawyers and Attornies to act for him; but how shall he know that these are not imposing upon his Ignorance? Many an honest Gentleman does not understand the Purport of a long Lease to a Tenant; much less Bills in Chancery, Declarations at Common Law, Mortgages, Purchase Deeds, and long-winded Marriage Settlements; yet almost every one must have to do with Things of this Kind. Now, the best Method I can suggest, by which you shall become,

become, in some Sort, a Judge of these Matters yourself, is, when you are engaged in such Things, to oblige the Man of the Law in whom you confide, and who drew such Deeds or Settlements, to make you an Abstract of them in his own Hand-Writing, and in such Terms as you will understand; and, if he is a Man of any Character, he will never venture to leave a false Abstract in your Hands, which may always be shewn against him, if it is found he has acted amiss; and thus, before you Seal and deliver, you will have the Effence before you of many Skins of Parchment, reduced into one Sheet of Paper, and in such Language as any Man of common Sense will understand.

If you are so unhappy as to be obliged to have a Law-Suit, be sure to lay before your Counsel all that can be alledged against, as well as for you; because probably it will all appear when you come before a Court of Judicature. Notwithstanding what I have said, I am sensible that a superficial Knowledge of the Law, without a Solidity of Judgment, may sometimes have the Effect of making a Man a troublesome litigious Neighbour, than which there is scarce a worse Character; but this will only happen where a Man is weak, proud, or unjust, and has acquired a strong Propensity to seek and promote Differences: Therefore, as I said, be sure you are in the Right before you commence a Suit; for tho' the Com-
mon

mon Law of the Land may determine a Cause in your Favour, yet what is strictly Law is not always strictly Justice; and for that Reason an Appeal lies to Chancery; nay, and from thence to the House of Lords, which is called the dernier Refort. But I must still go farther, and I do positively assert, that there still lies a further Appeal; for tho' you carry your Point in all these Courts, the Determination may still be unjust, for Courts of Justice can only decide from what appears before them; whereas, if you are conscious of any Thing (that you or your Lawyers had smothered) which, had it been known, would have given the Cause against you, in this Case you ought to have appealed to your own Conscience before you brought your Action; which if you neglected to do, and have taken the Advantage the Law hath given you, the Day will come when that same Conscience will speak aloud, and convince you that you ought to have restored what you had so unjustly acquired. Let not this seem too severe, for I positively persist that this my Opinion will appear a right one at that last Court of Justice, before which the Secrets of all Hearts will be revealed, and from which lies no Appeal.

Revenge is frequently the Consequence of Law-Suits, and I would have you consider what Revenge really is: It is to lie in wait for an Opportunity to hurt a Man in his Reputation, Fortune,

tune, or Person, who had some Time or other offended you. Now, abstracting from all Regard to the Principles of Religion as laid down in the Scriptures, can it be esteemed a generous Action to lie in Ambush, and take an Advantage over your Neighbour, because you have it in your Power to distress him? Hear a Heathen upon this Subject.

*Semper & infirmi est Animi, exiguique Voluptas,
Ultio. Continuo sic collige, quod Vindicta*

Nemo magis gaudet, quam Fœmina. Juv. Sat. 13.

Would it not be infinitely more manlike, infinitely more generous, infinitely more for the Peace and Quiet of your own Mind, never to form a revengeful Scheme? To slight Injuries, to return them with Contempt, is the much more noble Act, and to forgive them more the Part of a Christian. Indeed, if your Neighbour does you any wilful Damage which is punishable by Law, in God's Name prosecute him with Rigour, for that may deter both him and others from doing the like.

I have observed that some Men, when they are conscious of having done you an Injury, often back that with a second, perhaps a third, upon Supposition that you are like themselves, watching to revenge the first; and thus they would contrive always to be before-hand with you: And, whilst they act within the Law, let

S

them

them proceed, they torment themselves much more than they do you, and will grow weary of doing what they see you despise. Contempt, above all Things, humbles an injurious Man, and by this Behaviour you place yourself so far above him, that it may sometimes endanger your becoming proud. Consider that the Man who carries Revenge in his Heart, carries an uneasy Companion wherever he goes, and is all the while his own Tormenter, and at the same Time has no Pretence to Heaven. CHRIST has told us that he will accept nothing from us whilst we are at Variance with our Brother; and in that most excellent Prayer of which he is the Author, we only ask Pardon for our Sins in Proportion as we forgive those who have injured us. But as Revenge is one of the darling Passions of Man, give me Leave to point out some lawful Opportunities of exercising it upon the most inveterate Enemies you have on this Side the Grave.

Every Man is his own greatest Enemy: His Inclinations to Pride, Covetousness, Anger, Leachery, Envy, &c. are his most bitter ones; and with these he has a continual Warfare. On these, therefore, wreck all the Vengeance of which you are Master; mortify your Passions, subject them to your Reason, call God to your Assistance by fervent Prayer and Alms-Deeds, and give your inordinate Desires no Quarter. You will here find an ample Field for your Revenge, and spare it not.

This

This leads me to speak of another very different Kind of Revenge upon one's Self, which some People have been so wicked and unhappy as to put in Practice: I mean that heinous and unnatural Crime of Self-Murder.

Those upon whom Fortune has generally smiled, who have given full Scope to their Passions, and met with few Contradictions; who have cast off all Thoughts of an Hereafter, and fixed their Happiness upon the Things of this World, are commonly the People who commit this horrid Crime. When Misfortunes oppress them, they fall immediately into an unmanly Despair, and never consider how many more worthy Men have suffered infinitely greater, bore up against them with heroic Patience, and survived them all.

Where must they have lived, if they never saw the Great Ones humbled, or the Humble exalted? What can be a stronger Instance of a mean abject Spirit, than not to dare to face Misfortunes? Is not this as cowardly a Behaviour as not to dare to face bodily Dangers? If this Sin was not forbid both by human and divine Laws, and the very Instinct of Nature, yet one would wonder how any Man of Spirit, any Man of Honour, could be tempted to commit such a mean-spirited Action.

A Man must have laid aside all Reason, and cast off all Religion, before he can have a Thought of this Kind; he must resolve to set himself up against, and do a Violence to, the Order and Providence of God who placed him here, not only for his own Good, but for that of his Neighbour, his Family, his Children, who must all suffer by this rash Action. Had he come here by his own Choice, by the Act of his own Will, he might then indeed have had some Reason, voluntarily to quit the World as soon as he became weary of it; but this is not his Case, it was God who sent him hither, and gave him that Post, that honourable Station of Manhood, so far exalted above all other visible Beings inhabiting this Globe; and it is his Duty to fill and never abandon it, till called by that same Power which placed him here.

But Thoughts of this Kind never enter their Heads, they never think beyond the present; they meet with Disappointments, they have not Courage to bear up against them, and they think, by this shocking Act, to fly and relieve themselves; but if they really thought at all, and would give their Judgments Time to operate, they would be sensible that, to avoid a present transitory Misfortune, which they are very sure must pass away at some Time, they plunge themselves headlong into Miseries which are both certain and eternal: And this is no rash Judgment;
for

for what else can follow, when the Act which closes a Man's Life is the most wicked one of which he is capable?

But if any Man can be so void of Reason as not to fear and believe in God; so brutally inclined, as to give up the Dignity of his Soul's Immortality; so senseless, as not to think there are Rewards and Punishments in another World, then I am of Opinion that this World will be well quit of such a Monster, and I leave him to die like that insensible cowardly Animal, which he professes himself to be, by this last Action of his Life: But were I one of his Jury, I would not forswear myself and bring him in lunatic, unless I had stronger Reasons to believe him so than these above-mentioned. However, in this Kingdom we see it almost a general Practice, and the Act of Suicide seems to be agreed upon to be an Act of Lunacy, tho' apparently committed with all possible Deliberation.

Therefore, as the Hopes of a favourable Verdict (as it is termed) has encouraged this Crime, and made it more frequent here than in any other Part of the World, it is high Time, by a new Law, to put a Stop to it; and I would venture my All that a proper one would do it almost effectually: Let all Forfeitures of Estates be given up, and let a moderate Fine be levied upon the Hundred, to make some Amends to the Lord of the

the Manor, and make it the Interest of every Man to prevent his Neighbour from doing this wicked Action: Let the Criminal's Effects go as he had disposed of them by Will, or, if intestate, as the Law directs in all other Cases; but let the Body of every *Felo de se*, Lunatic or not, be dragged in broad Day-light, and quite naked, at a Cart's Tail, to three or four of the most conspicuous Places in the Parish where he resided, or where the Fact was committed, and afterwards buried in the high Road, like a Carrion, as the present Law directs.

But why, you will say, no Difference allowed between a real Lunatic, and the Man who commits Suicide in his perfect Senses? I answer, *first*, To the End that if a Man is really a Lunatic, such a Law may make his Friends take more Care that he should not murder himself. *Secondly*, That Coroners and their Juries should not be induced, by Bribes, to forswear themselves, and wrong the Lord of the Manor. *Thirdly*, That the Hopes of such a Verdict should no longer give Encouragement to this heinous Crime. And, *lastly*, That the Sight of such a shocking Example, made upon the Body, should deter all Men from doing the like, and consequently save the Lives of many a Subject.

Poor *England!* thou hast Churches and Parsons,
 &c. Conventicles and Ministers, Dignitaries,
 Teachers,

Teachers, Preachers, and Religions of almost every Denomination; and tho' many of these preach very properly and elegantly against Vice, yet no People under the Sun are so much addicted to Suicide, Perjury, Bribery, Robbery, Murder!

How, or when shall a Stop be put to these crying Sins? I answer, no Way; never, till a more virtuous Education instills better Morals, and those influence us to give better Example; and this must, of Necessity, begin with the Great Ones, with the Men in high Station, with the Rich, with the Powerful, and particularly with the Priesthood, for the rest of Mankind will always follow their Examples.

POST-



POSTSCRIPT.

WHAT I have writ was with a View of influencing my Readers to behave as good Christians in the Practice of the Duties of such Stations of Life as I have here treated.

But I apprehend that I have Reason to fear that many of my Countrymen, into whose Hands this Book may fall, are, in Reality, no more Christians, than that they would chuse to be called so, in a Nation whose Laws declare for Christianity, and where to oppose it would be to set an opprobrious Mark upon themselves. I much fear this Infidelity grows fast upon us, owing, in a great Measure, to the Publication of such Antichristian Books as are every Day flowing upon us, under the Disguise of sound Philosophy.

Can I, with any Propriety, call a late Noble Author a Christian, whose posthumous Works declare, at least in Effect, that he did not believe in CHRIST? That he rejected all revealed Religion, and endeavoured to persuade his Readers that there was no Life in a World to come? No; I will call him by the Title he seems to have affected, a *Theist*, but an Antichristian.

He

He did not publish his pernicious Works during his Life, because he was apprehensive of a Prosecution by the Laws of his Country; and great Pity it is that his Country hath not as yet ordered them to be burnt by the Hand of the common Hangman.

Considering the Actions of his Life, it was certainly his particular Interest to persuade himself that there was no future State, because that Principle would imply Rewards and Punishments; and, conscious he could have no Title to the first, he wished to escape the last, for it is certainly better not to be, than to be miserable. But who gave him the Choice?

We have seen how God hath humbled this knowing, wicked, great Man, who had superior Parts to perhaps all his Contemporaries: He permitted him to soar so high that he became blind; then to fall so low as to give up the highest and most desirable Pretensions of Mankind, and to wish, after Death, to be upon the same Footing with the most contemptible Animals in the Creation. A miserable Wish indeed! but more so, if, at the same Time, he could not stifle in his Conscience that certain Conviction no thinking Man can avoid having, of a future State: For of this Truth we have as plain a Demonstration, as we have of the Existence of God; for God cannot exist without the Attributes of being good and just; and

T

if

if we consider the unequal Distribution of the desirable Things of this Life, where Virtue is often depressed, and Vice successfully exalted; where good Men suffer Pain, undeserved Infamy, and Disappointment, with Christian Resignation, whilst Numbers of bad Men roll in Pleasures, and see all their Schemes successful, there can be no Opportunity, and consequently no Possibility, of a just Retribution, if there is no Hereafter.

We have lived, however, to see this great Philosopher, Orator, and Politician, after having embraced every Party in the State, and betrayed every one of them, notwithstanding the elegant Language in which he hath cloathed his pernicious Principles, die, I hope, without convincing many of his Readers, a sad Outcast of both Church and State, as his once Friend *Pope* says of such another great Genius; and we now find that he prophesied truly, when he told him that, if ever he wrote about Religion, he would lose and expose himself.

This shews us what the wisest Man is, when destitute of that Grace, by which God gives those who ask it as they ought to do, a Power, Inclination, Influence, and I may say Impulse, to do what is good, and avoid what is evil.

If God forsook and abandoned him to his own vicious Notions, who can wonder? Yet far be it from

from me to judge that he died impenitent; God is merciful, his Goodness hath no Bounds, he hath bestowed Free-will upon us all, and we have one Example of a sincere Death-bed Repentance, in one good Thief.

This reminds me, that I have but slightly touched upon this material Article of Religion, *Repentance*; and I cannot conclude without giving it a Place. Nothing certainly is more necessary; for if it is certain that we are all Sinners, it is equally so, that we must all repent if we hope for Salvation. Now, I fear that many People really do not know what Repentance is, but think it sufficient to own they have sinned, and say they are sorry for it. I fear Hell abounds with those who have made this Declaration; but, to be truly penitent, a Man must change his Will, his Heart, his Affections; he must be sorry for every Sin he hath committed in Thought, Word, or Deed; because in so doing he hath offended, rebelled against, and opposed God, who is all Perfection and Goodness itself; and who hath heaped so many undeserved Benefits upon him: And at the same Time he must resolve, with all the Power of his Free-will, never to sin again; to avoid all Occasions of it as much as in him lies, and also to make Satisfaction to every one he hath injured, either in Person, Goods, or Reputation, and forgive his Enemies from his Heart. If he can

bring himself to beg of God to convert, pardon, and bless them, he may conclude he forgives them. And in all this he must be actuated by the pure Love of God; by Gratitude for Favours received, and by the Obligation he hath of being obedient to his Commandments. Neither can he be certain that he is truly penitent, till he feels in himself a Detestation, an Aversion, an Abhorrence, of all those Sins in which he had gratified his criminal Passions; and hath Reason to believe he loves God above all Things, and is ready to do as he would be done by; then, and not till then, he may with Reason hope for the Enjoyment of Life everlasting.

And now, my dear Reader, if any Thing hath slipp'd from me that is in the least repugnant either to the Laws of God or of my Country, (*particularly what I have written in regard of Dueling*) I shall be heartily sorry for it, and will willingly retract the Moment I am made sensible of my Error; but I cannot think of doing it in my own Name, because I am resolved That shall never be known, unless I am greatly disappointed in my Endeavours to conceal it, and deceived in my Confidence in those I have trusted. And if I have written any Thing by the Means whereof you may become a better Christian; if I have properly described *your Duty to God, your Neighbour, and yourself*, I have succeeded in my Attempt,

tempr,

tempt, and I hope I shall have your good Wishes;
And thus I take my Leave, and rest,

DEAR READER,

Your sincere Well-wisher,

Brother Christian,

And humble Servant,

A LAYMAN.

12-1-31

